THE

ANATHOMIE of Sinne,

Briefely discouering the braunches thereof, with a short method how to deteſt and auoid it.

in lato deambulatio tutior.

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To the Reader.

THere is no mettal ſo pure but hath his droſſe, and therefore (Gentle Reader) I will not excuſe this Booke of faults: ſuch as it is, I lay it open to thy view, wiſhing thee rather with the Bee to gather honnye, then with the Spider poiſon; not that the Flowers of this poore garden include any ſuch danger, but that the mind of the beholder (if not rightly tempered) may like the Spider turne that to poiſon, which a better diſpoſition digeſts for honny: I will hope the beſt, and ſo farewell.

Nihil tam probe, quod non
vellicare malignitas.



The Anathomy of Sin,

discouering the whold bodie of Imperfection and pollution,

THat captain that looks for victorie, will striue to knowe the number, strength and fortification of his enemies, the better to prepare his force against them: the like may be saide of a Christian Souldier, in the conflict of this life, when he once perceiueth the sleights and oppugnations wherewith his enemies, the world, the Flesh, and the Diuell assaile him hee will prouide himselfe accordingly, to withstand their violence: This cannot better be performed, than by consultation, first, to vnderstand what sinne is, and the diuers braunches thereof,

and then to bee well acquainted with his opposites.

What Sinne is.

SInne may bee definde to bee the transgression of the Lawe, his Capitall heads are in number seauen: namely, Pride, Couetousnesse Luxury, Enuie, Gluttony, Wrath, and Idlenes: which are auoided by seauen contrary vertues: as humilitie, liberalitie, Chastitie, Charitie, Abstinence, Patience, and Deuotion.

Thus knowing what sinne is, wee must next seeke and study how to shun it, which cannot better bee effected then by learning how to detest it.

How to detest Sinne in general.

COnsider that it is as venemous as Hydra, as prodigious as the head of

of Gorgon, as infectious as the bloud of Neſſus, as fatall as the Night Raue, as loathſome as the Leproſie, as full of torment as the heart of Titius, as greedie as the Iawes of a hungrie Lion, and as deuouring as the deepe ſea. Beſide all this, the World erected to vs for a bleſſing, through ſin becoms a curſe: that created to the Image of God, thorough ſinne, we are made as ougſie as Diuels; that ſo often as wee ſinne wee ſtrike our maker on the face, & finallie being adopted heires of heauen, thorough ſinne, we are caſt out as bondemen for hell.

How to auoide Sinne in generall.

THe firſt remedie againſt ſinne, is pouertie, becauſe Riches are the Winges and armes of Concupiſcence, which being clipt and reſtrained by want, wee cannot ſo eaſilie flie

into the bosome of pleasure, nor apprehend her dalliance: provided that it be true and godlie povertie, which never diverts from Faith, vpon anie extremitie whatsoever.

The second remedie is contempt of the World, least opening our eares to the vaine praises of mens lips, or advanced to sudden honour and estimation, our hart sucke in the poison of selfe conceit, whereby we thinke our own excellencie a sufficient dispensation for sinne.

The third remedie, is to make election of such a State of life, as offereth the least occasion of il; for whosoever followeth the common course of the World can hardlie performe anie action tending to the sincerite of life.

The fourth remedie, is the avoiding of perverse compane, for the wicked will infect the godlie, as one bough of a tree, being set on fire, consumeth the rest.

The fift remedie, is to ſhun the opportunity of time and place, as he that ſees not riches, nor commes into the houſe of Luſte, is leſſe troubled with their ſeuerall temptations.

The ſixt remedie, is the breath of often and deuout praier, which like vnto a ſharpe Northeaſt wind, nips ſinne in the verie ſpringe and bloſſome of his ſtrength.

The ſeuenth remedie, is tribulation and aduerſitie, for as blacke pitch being bruſed becomes white, ſo the ſpots gotten by ſinne, are purged cleane away by tribulation.

The eight and laſt remedie, is a continuall meditation, that wee muſte all once die, and after come to iudgment, where euerie one ſhall bee rewarded according to his works, they that haue done well with eternal happineſſe, and they that haue done ill, with torments that neuer ſhall haue end.

Of vertue in generall.

VIrtue, is a proportion and vprightneſſe of life agreeable to reaſonne, and conſiſteth in mediocritie, as Vice doth in exceſſe or defect: It is neither ſubiect to Fortune, ſclander, ſickneſſe, olk-age, aduerſitie, or tyrannie.

Of vertues there are two kindes, contemplatiue and morall; contemplatiue, which is a quiet and ſetled beholding of all thoſe good things gathered together by reaſon, and approued by iudgement: and morall, which conſiſteth in the practiſe and diſperſing of thoſe good thinges to the benefite of humane ſocietie; ſo that it is not ſufficient to thinke well, but to dos well. And the bodie of vertue is of that nature, that it muſt be compleate, not found of one lim, and lame of another.

For if either chaſtity ſhall be without humility, or humilitie without chaſtitie,

tie, when god doth as well deteſt pride as vncleannes, by what meanes ſhall proud chaſtitie be acceptable in his ſight, or vnclean humility, good things are not pleaſing to God, which are ſported with the commixture of euill: as for example, to liue ſoberly, and to be aſleepe to good workes, or to execute good works and liue licentiouſly are both ſinne.

Therefore the tree of vertue muſte floriſh in euerie brāch, In which ſence it will be as a ſhelter in time of neceſſitie, and a hauen of peace to the conſcience. Nowe to the particuler weapons, wherewith ſynne aſſaileth the ſacred perſon of vertue,

Of vice in particular, and firſt of pride.

PRide is ſaide to be the tympanie of the ſoule, becauſe it is a puffing vpp of the heart and mind, proceeding frō the opinions of ſome good thinge in vs

more

more then in others.

The roote of pride is riches, Nobilitie, Fame, Knowledge, Strength, Honor, Beautie, good succeſſe, Delicate feeding, fine clothing, Health, ſharpeneſſe of wit, and ſuch like.

His companions are Enuie, Anger, Impatience, Indignation, Selfe-will, Obſtinacie, &c.

Pride is ſaid to be full of Enuie, becauſe the proud man thinketh himſelfe onlye the worthieſt, and that euerie mans greatneſſe is a hindrance to his.

Of Anger by ſuppoſing himſelf neuer ſo well thought of as he deſerues.

Of Impatience, in that hee will not ſuffer himſelfe to be reproued, but will haue his vices accounted vertues, and looke to be commended for them.

Of Indignation, as eſteeming (in cõpariſon of himſelfe) euerie man vnworthy of any good that befals him.

Of Obſtinacie, by ſtiffely holding of his owne opinion, notwithſtanding any

anie authoritie or proofe alleadged to the contrarie.

Those men are most subiect to pride, that are most rude, most abiect, most inconsiderate, most hastie and headstrong: for such as are wise, sharpewitted, considerate and well staied, doo looke into themselues, and finde nothing in them worthye to make them swell or looke bigge with pride.

This sinne of all other sinnes is the most dangerous, because other sinnes proceed from euill deedes, but pride is to be feared, euen in good & vertuous actions.

Of pride there are nine branches.

PResumption, Obstinacie, Hypocrisie, Boasting, Ingratitude, contempt of others, Disobedience, Ambition, and Curiositie, and of euery of these in particular.

Presumption what.

Pre-

Presumption is taken three maner of waies. First, when a man rashlie by any interiour qualitie or exteriour acte, doth enterprise a worke that is aboue his skill or calling.

Secondly, when a man thinketh him selfe better, or more wise or worthy of temporall gifts than another.

Thirdly, when a man will not be reprehended by another, of any thinge that he hath either done or said amisse, but blindly goeth on in his sinnes, and thinketh himselfe most safe, when hee is in most danger.

Obstinacie what.

OBstinacie is, where a man esteming himselfe better than another, holdeth his own opinion hard (as it were) by the teeth, and will not submit vnto the iudgement of the wiser.

Obstinacie is of two sorts: first, whē a man refuseth to confesse his fait, how grose

groſe or palpable ſoeuer it be.

And ſecondly, when hee ſtriueth to make it lighter than it is, or lay it vpon the backe of another.

Hypocriſie what.

HYpocriſie is, when a man is inwardly in himſelfe wicked, & yet would outwardly ſeeme vertuous.

Hypocriſie is of three ſorts: firſt whē a man for feare of worldly ſhame, ſeeks to couer and diſſemble the circūſtance of his ſynne, when hee ought rather to confeſſe it.

Secondly, when a man dooth accuſe himſelfe in the preſence of others for a notable ſynner, that ſo hee may ſeeme deuout, religious, and humble, when as in hart he is full of deceipt, violence and craft.

And thirdly, when a man will indeuour himſelfe to doe good workes, to no other end but to be praiſed of the World.

Boa-

Boasting what.

BOasting, is to extoll our selues in wordes more than cause is, or that we are worthy of.

Boasting is of three sortes, first, when we do shew our selues proud and arrogant in respect of temporall goods, as of wealth, great offices, costly raiment, or in respect of gifces of the bodie, as of beautie, strength, health, and such like: or in respect of the guifies of the mind, as of knowledge, sharpenesse of wit, perfection of memory, &c.

Secondly, when we make a repetition of our good workes, or graces, more for vaine-glorie and to winne reputation in the worlde, then for good example or to the glorie of God.

And thirdly, when wee publish out of our owne mouthes in ostentation, how rich we are, of what authoritie & dignitie, thereby to terrifie others and make

make them to submit vnto vs, which kind of pride is most odious, insomuch as God hath not bestowed those blessings vpon vs to boast of, but to relieue the wantes of others, and to defende their necessities and wrongs.

Ingratitude what.

INgratitude is a sinne, whereby wee suffer the remembrance of a benefite or good turne to slide away or bee forgotten.

Ingratitude is of twoe sortes, first when we neither acknowlegde nor requite a good turne.

And secondly, when wee are not so contented, but wee hate and seeke to hurt him that hath done vs good: for this we need no further example then of those, that neither acknowledge nor giue God thankes for his benefites bestowed vpon them, but go about to returne his loue with blasphemie and contempt.

Con-

Contempt of others what.

COntempt of others, is to despise all men in respect of our selues.

Contempt is of two sorts, first when through a certaine niceneſſe wee contemne such as are poore, sickely, ignorant and sinners, because we are not, or at least thinke we are not touched with any such imperfection.

But to checke this kinde of pride, let vs consider & we shal find these things ordinarily incident to al men, and that we either haue or may be subiect vnto them as well as others.

Secondly, when wee depise the authority of our superiors: and to check this kind of pride, we may take the example of brute beastes, the horse will acknowledge his rider, and the dogge will feare his maister.

Ambition what.

Am-

AMbition, is an inordinate desire to enioy honour, dignitie and great places, therby to be predominant and aboue others, not for their good, but to the satisfieng of our owne priuate appetite: it was a thing that Christ and his Apostles hated, and therefore wee ought to take heed of it.

Ambition is of two sortes, one when priuate men contend for superioritie, another when princes aspire.

The fruites of ambition are sedition, warre, ruine, bloudshed and cruelty.

Curiositie what.

CVriositie is an vnusuall precisenesse, or vnnecessarie superexcellence in any thing.

There are six kindes of curiosity, first when we couet pretious ornaments exceeding our estate and calling: or whē we couet them in superfluity, or with a greater care then we ought.

Secondly

Secondly, when through a vanity of ſpirit we ſtriue to find out the vnderſtãding and ſence of friuolous matters, which when we know, doe vs more hurt then good.

Thirdly, when we ſpend more time or take more delight in amorous and ydle Pamphlets, or in the works of poets and Phyloſophers, than in the book of God.

Fourthly, when wee preſume to interpret the holie Scriptures after our owne fantaſies, and not according to the auncient Fathers of the church.

Fifthe, when we prie narrowlie into the life and doings of other men neuer ſo much as once looking backe into our ſelues.

And laſtlye, when wee preſume to ſearch into the ſecrets of God, which in no wiſe belong vnto vs.

Diſobedience what.

Disobedience, is a neglecting of that which is commanded, or a wilfull spurning against authoritie.

Disobedience is of three sortes, either when we despise our Prince, Parents, maisters or gouernors, or when we deprave their worth by our malicious words, or when we wishe or practise their ruine, so to procure an alteration in the state.

The contrary to this is Obedience, which is of two sorts: active, in dooing all such thinges as are commanded (so they concur with vertue) and passiue, in suffering patiently whatsoeuer is imposed vpon vs, not repugning the honour of God and the health of our soules.

How to detest Pride.

PRide if we consider the cause thereof, is fluxiue, momentarie and verie vncertaine: for if it proceed from Ri-

ches, who knowes not riches may waſt either by ſureti-ſhip, riot, loſſe by Sea or Land?

If from Nobilitie or great birth, it may be ſtained.

If from knowledge, knowledge is full of error: If from ſtrength, ſtrength may ſonne decay; If from honor, Honor is but a ceremonie: If from beautie, age may wrinckle it: If from good ſucceſſe, Fortune may alter it: If from daintie food, it may breede ſurfetting, and ſurfetting commonly brings death

If from cloathing, what is it but the skins, wool, nay the verie excrements of brute beaſts and ſtones of the earth? If from health, ſickneſſe may deſtroy it

If from multitude of friends, are they not like water brookes, that in ſummer become drie, and in winter frozen?

If from ſharpneſſe of wit, Semel inſanimus omnes, there is no man liuing but is guiltie of Follie.

Pride likewiſe conſidered by his effects,

fects, will appeare far more dangerous, as the thing that bringes with it, contempt both of God and men: contept of God, as appeares by his worde and by his iudgments: By his word, in that he ſaith, He will reſiſt the Proude and giue grace to the humble: By his iudgments, in that he ſpared not his glorious Angels, but for their pride threwe them out of heauen to the bottome of hell. Amongſt mortall men alſo, how ſcuerelie hath he puniſhed pride? Pharao and his hoaſt for that ſin were drowned in the Red ſea, Ieſſabel hadde her bloud lapped vp of Dogges, the King of Babell for ſeauen yeares ſpace, was companion with bruite beaſtes, and Hammon executed vpon the ſame gibbet, which he had prepared for Mardocheus, the prouerbe is, Pride goes before, and ſhame followes.

Among men there is nothing likewiſe more odious: for whom doe wee more deſpiſe, more feare, more grudg

or repine againſte, than the haughtie and intollerable humor of proud men. Naye it makes vs hatefull to our owne ſelues, when looking backe into our corrupt nature, we finde nothing wher of to be proud: for our conception is ſin, our birth paine, our life labour, and our death neceſſitie.

How to auoide Pride.

The only and chiefe remedy againſt pride, is humilitie; for as by pride wee are baniſhed from the preſence of god ſo by humilitie we are recald vnto him againe, becauſe without humilitie, no other vertue whatſoeuer is acceptable in his ſight.

What humilitie is.

HVmilitie is the contempt and loathing of proper excellence: of humilitie there are three degrees.

The

The firſt is, to ſubmit our ſelues vnto our ſuperiors, and not preſume aboue our equals. The ſecond is, to ſubmitte our ſelues to our equals, and not to preſume aboue our inferiors; The third is, to ſubmit our ſelues to our inferiours, and to preſume aboue no bodie; The humility likewiſe of Chriſt and his holie ſaintes, being ſette before our eies, may ſerue as a powerful remedy againſt the infection of pride. For when wee conſider that our ſauiour Chriſt for our ſakes left heauen for earth, of God became man, of a Lord a ſeruant, and of the moſt almighty and moſt honourable, ſuffered himſelfe to be trodē down and crucified of the moſt abiect, vile and baſe; what reaſon haue we to bee puft vp with arrogancie, knowing that if wee meane to raigne with him, wee muſt likewiſe ſuffer with him.

Finis pride.

The Anathomy

Of Couetousnes.

COuetuousnes is said to be the dropsie of the soule, because the Couetuous man, the more he hath the more still he desireth. It is also a kind of bad motion, whereby the diuell intiseth vs vnlawfully to withold our own goods, or vniustly to couet other mens.

There are foure sortes of Couetuousnesse, the first is to desire that which is another mans, not caring how we get it, by right or wrong: or when with a deliberate minde we hunt after wealth and honor, that so wee may the more commodiously feede and cocker our owne pleasures.

The second is, when we study to get money, wealth or fauour, by wicked or filthie meanes.

The third is, when we wil not restore that which wee knowe to be another mans, whether we either founde it, or that

that it was cõmited to our truſt to keep
The fourth is, when we treaſure vpp much wealth, and neither vſe it our ſelues, nor imploy it to the benefit and releiuing of others.

Couetousneſſe hath nine hands or hookes by which it ſnatcheth at the traſh of this world.

NAmely Fraud, Vnquietneſſe, periurie, taking of bribes, Sacriledge Theft, Vſurie, Rapine and Symonie.

Fraude what.

FRaud, is by all kinde of craftie and coulourable meanes, to vſurpe that which belongs not vnto vs.

Vnquietneſſe what.

ASwell nighe as daie to be continually poſſeſt with care how to intrich our

our ſelues, not relying vpon the prouidence of God, who hath commanded vs to caſt our care onely vpon him.

Periurie what.

PEriurie, is when we call God to witneſſe in a falſe and vntrue matter, therby to win either credite or commodity, as verie often times fals out amongſt merchants and tradeſ-men, & in perſons that giue in euidence before maieſtrats: or in our priuate conference, when without dread or reuerence to the name of God, wee ſweare by it.

Taking of bribes what.

TAking of bribes is to ſwerue from the true courſe of Iuſtice for the loue of golde, or for reward to beare falſe witneſſe againſt any man: whereby three perſons are at one time damnified

fied and abused, first God whose holie name is prophaned.

Secondlie the Iudge, whom a lieng witnesse deceiueth: and thirdlie the innocent person against whom he testifieth, who commonlie by that meanes is vtterly vndone.

Sacriledge what

Sacriledge is through a greedie desire of temporall goods not to forbere the defacing of Gods Temple, nor the robbing of his ministers.

Theft what.

THeft is, when we either priuily purloine, or openlie extort from anye man (whether it be by the highewaie side, or in contention of lawe) that so we may haue to satisfie our own coueteous humors.

Vsurie

Vsurie what.

VSurie is when vppon the loane of any thing, whether it bee money, meat, drinke or apparell, we do couenant before hand to receiue backe againe more than the principall was, which we deliuered foorth, thereby to enrich or maintaine our estate and calling: or when we ingrosse commodities, or foreſtall markets, thereby to procure a dearth, and then to raiſe the prices of things as we liſt our ſelues.

4. Reaſons to diſproue Vsurie.

FIrſt it is againſt the law of Charity, for whereas we are bounde to doe good one to another, the Vsurer contrariwiſe, hurteth, where hee ſeems to helpe.

Secondly, it is againſt the law of Nations, in that ther is no nation, but hath ſome

ſom Iniunction, ſtature, or law againſt it.

Thirdly, it is againſt the law of nature, for in nature it is monſtrous, that mony ſhould beget mony, being in it ſelfe a dead and ſenceleſſe ſubſtance.

Fourthly, it is expreſly againſt the Law of God, for hee hath ſaide, Thou ſhalt not hurt thy brother by Vſurie of money, nor by vſurie of corne, nor by vſurie of any thing that he may be hurt withall, Deut. 23. 13.

Fiue other reaſons to ſhew the vileneſſe thereof.

The firſt is, becauſe it is woorſe than theft, for a theefe ſtealeth but now and then, but vſurie is a continual robbery.

The ſecond is, becauſe it is woorſe then Iudas, for Iudas ſolde Chriſt but once, but the vſurer ſelleth him euerie minute.

Thirdly, becauſe Iudas reſtored the money againe which he tooke, but the

Vſurer

Vsurer will neuer restore that which he hath vniustlie taken.

The fourth is, because it is woorse than death, for Death killeth but the bodie onelie, but Vsurie killeth both bodie and soule.

The fift and last is, because it is worse then hell, for hell torments the wicked only, but vsurie scourgeth and afflicteth both good and bad.

Rapine what.

RApine is a forceable and violent extorting of other mens goods, thorough the vehemencie of a greedie minde, as by oppression and such like: the condition of which sinne is moste damnable, in that it is alwaies subiect to the curse and exclamations of the wronged and oppressed, whose sighes and grones day and night solicite heauen for vengeance and reuenge.

Simonie what.

Symonie is when we giue or take reward for an enterance or admission into the ministerie of God, or the profit thereof.

How to detest Couetousnes.

CONsider that the matter thereof (which is riches) is moste vile and abiect, or else our Sauiour woulde neuer haue committed the purse to Iudas

That Christe chose not his Apostles and best beloued from amongst Princes, but poore fishermen.

That no man can serue two maisters, God & the world, no more thã the eie can at one time behold heauẽ & earth.

That riches for the most part are got ten with paine, preserued with feare, and lost with sorrow, that many times they forsake vs liuing, and neuer accompanie vs being dead.

That how much soeuer wee couet for pos-

poſſeſſe, we can rightly ſaye no more is our owne, than what will ſerue to feed and cloath vs.

That the moſt couetous or wealthieſt man is but as the mil wheele, which though it turne all daye about, yet at night is found where it was in the morning: ſo howſoeuer we ruu about this vvorld for vvealth, yet at our death, vve ſhall be found as poore as vve vvere at our birth,

That as great burdens laide vpon the backs of trauellers hinder them in their iourney: euen ſo, much vvealth cannot be but a let and hindrance to vs, in our voyage and pilgrimage to heauen.

That coueteous men are but as camels that all daie carry the kings treaſure, & at night are turned into a filthy ſtable, being able to ſhevv no ſigne or appearance thereof, but their galled backes.

That the death of a couetous man is ridiculous, conſidering that al vvhich he hath ſo carefully ſcraped together,

may

may fall into the hands of his enemies, or be ſpent of ſuch as vvill neuer giue him thanks, vvhilſt he himſelfe ſittes in the ſhadovv of death, and can ſhevv no remembrance of his great poſſeſſions, but the gaules and ſores of a diſquyet conſcience.

The miſerie of a couetous perſon is very vvell deſcribed by the Heathen Poet Plautus, vnder the perſon af Euclio, vvho hauing hid much treaſure in his houſe, durſt not go abroad for feat of robbing, nor ſtay at home for feare of killing.

But vvith much more terrour is it ſet fooith in the booke of god, vvhere it is ſaid by the mouth of our ſauiour, that it is eaſier for a Cammel to paſſe through the eye of a needle, then for a rich man to enter into the kingdome of heauen.

Achab deſiring to be maiſter of poor Naboths vineyarde, vvas puniſhed not onely vvith the loſſe of his kingdome, but vvith the deere forfeiture of his life.

The

The rich glutton in the gospell was so neare himselfe, that he woulde not spare the crummes which fell from his table, but in the end was carried naked to his graue, and his soule was left destitute in the flames of hel fire, without any hope of redemption.

How to auoid Couetousnesse.

The onely remedie against Couetousuesse is liberallity, which is a distribution of those good things that are in our possession, to the benefit of others: for wee haue nothing which we haue not receiued from god, ouer which we are but as stewards; and therefore the bread which we couetously deteine in our hands, is the bread of the hungry; the garments which we lock vp in our chests, the cloathing of the naked: and the money in our bagges, the treasure of the poore, the bloude of which if they perish through our lacke of pittie

and

and compaſſion towards them, will be required at our hands.

In Liberality 10. circumſtances are to be conſidered.

Frſt we muſt (ſo neere as we can) giue to none but ſuch as want.

Secondly our giftes muſt be profitable and not hurtfull.

Thirdly they muſt proceed frō a merciful affection and not from vainglory.

Fourthly we muſt not be more bountifull then our ability wil ſuffer.

Fiftly, we muſt giue in due time with out protraction or delay.

Sixtly it muſt be done in ſecret.

Seauenthly, we muſt be liberall of our owne proper goods, lawfull not wrongfully gotten.

Eightly, our charity muſt be voluntarie, and from the heart, not vpon compulſion or conſtraint,

Ninthly, we ought not to vpbraid him at any time to whō we haue bin liberal.

Laſtly, what wee giue we muſt giue

freely, and not in hope of reward, or further recompence, for so to giue, bewraieth a couetous desire and no true deuotion.

Finis Couetousnes.

Luxurie.

LVxury may be called the leprosie of the soule, and is an inordinate appetite of lasciuious & fleshly pleasures.

There are five kinds of Luxury.

The first is Fornication, which is the vnlawful coyture or societie of one single person with another.

The second is Rape or rauishment, when a virgin is defloured, either with her consent or against her will: for although it be with her consent, yet it is counted rauishment, in respect of the hainousnesse thereof, by reason it violen-

lently breakes the liſts of chaſtity, and opens a gap many times to further vncleanneſſe.

The third is Adulterie when the mariage bed is defiled, and this is of twoe ſorts, either ſimple, as when the maried ſinnes with the vnmarried, or double, when the married ſinnes with the married.

The fourth is inceſt, when the abuſe of fleſhly luſt is committed by ſuch as are of one kinred, bloud, or affinnity: which ſinne makes men of the nature of bruite beaſts.

The fift, is Zodomy, which is of two ſortes, when man luſteth after man, or man after beaſt, and this ſin in the holy ſcripture is ranckt wi h murder and cal led a crying ſinne, as continually ſoliciting and calling for vengeance vpon the offendors.

The ſixt is the exceſſe of carnall action euen amongſt the married; which although it ſeeme lawful, yet it offends

god, if it exceede measure or modesty.

There are nine forerunners of Luxurie.

The first is voluptuous eating and drinking, the 2. scurrilous talke, the 3. a discouered dug, the 4. a naked brest, the 5. frizled haire, the 6. artificiall painting, the 7. costly perfumes the 8. a rowling eie, the 9. an vnsteady foote.

Appendants to Luxurie.

The appendants to Luxurie are these, loue, desire, concupisence, and ielousie.

Loue what.

LOue is an affection of the heart, wherby it lusteth after something to haue the vse thereof, if the thinge be good

good it is called true loue, if bad, it is called concuſpiſence, which is the mother of luxurie.

Concupiſence what.

Concupiſence is that kinde of loue which is accompanied with luſt.

Loue is of two ſorts.

True loue which is the loue to vertue, or ſuch an affection of the heart, that imbraceth a man more for his own ſake then for any commodity, may be expected from him; & mercinary loue which is likewiſe of two ſorts: the firſt, in reſpect of him that receiueth a benefit, louing the perſon for the profite that comes from him: and the ſecond in reſpect of him that beſtoweth a benifit, when he doth it more for reward and recompence, then for the loue of him to whome he doth it.

The difference betweene the loue of vertue which is called true-loue, and loue of Concupiſcence.

THe loue of virtue is without yrkeſomneſſe or intermiſſion: the loue of Concupiſcence is momentarie and oftentimes breedeth a loathing in the minde.

The loue of vertue is without feare, or care: the loue of Concupiſcence is accompanied with griefe, vexation, and labour.

The loue of vertue wiſheth a like affection in all others, as is in it ſelfe: but the loue of Concupiſcence harboureth cuill Iealouſie.

Iealouſie what.

Iealouſie is a feare which a man hath leaſt another whome hee would not, ſhoulde

ſhould enioy ſomethiug which he ſtri-ueth to keepe peculiar to himſelfe: and this may be good or bad, according to the obiect, whereon our fancie or de-ſire is fixte.

Deſire what.

DEſire, is the delay which is made between our liking conceiued of ſome good thinge, and the fruition of the ſame.

The effect of Loue.

The effect of Loue is, of manie to make one, as chiefly appeares by mar-riage, whereof there are foure kindes Marriage of honour, mariage of loue, mariage of labor, & mariage of griefe.

Mariage of Honor.

MAriage of honour, hath three de-grees, the higheſt, between good and

and mans nature: the middle moſt, betweene God and the ſoule of man vnited by grace and the fruition of glory: the loweſt, betweene God and his Church, when they are both made one myſticall bodye; and theſe three kindes of marriage are ſupernaturall, and appointed of god after an vnſpeakable mãner.

Marriage of loue.

MAriage of Loue, is a faithfull contract betweene a good man and a vertuous Woman: or the coniunction, vnitie and ſociety of religious and zealous people, grounded vppon Grace, peace and Concord.

Mariage of Labour.

MAriage of labour is, when any mã or woman marrieth more for couetouſneſſe and luſt, than for Vertue, chaſti-

chastitie, or good report; or where two are matched together, betwixte whom there is no equality of age, birth or manners.

Mariage of griefe.

MAriage of griefe, is the coniunction and familiaritie betweene the Wicked and reprobate, whereof still ensueth wretchednesse and miserie.

The preseruation of mariage.

THe preseruation of mariage, consisteth in the dutie of the Husband to the Wife, and of the wife to the husband.

The dutie of a Husband.

THe duty of a Husband towarde his wife, must bee confirmed by these nine circumstances. First, in louing hir aboue other women. Secondly, in gouer

uerning her graciously. Thirdly, in perswading her more by reason than authoritie. Fourthlye, in not vsing her roughlie or iniuriouslye before others. Fiftly, in admonishing her often, Sixtly, in reprehending her seldome. Seauenthly in striking her neuer. Eightly, in prouiding for her carefullye, & lastlye, in louingly deuiding of his authority with her, especially in matters that concerne her sex.

The duty of a wife.

The dutie of a wife toward her husband, standeth in these obseruations following.

First, she must loue him, and none other but him.

Secondly, she must not depend too much vpon her wealth, beauty, or nobilitie of birth, but haue her chiefest care bent vpon those things, that sitte neareſt to her husbands hart, as the integri-

tegrity of manners and mildneſſe of be hauiour and conuerſation.

Thirdly, as the Perſians when their enemies came ruſhing vpon them, receiued them with ſilence: and contrariwiſe, if they were ſet vppon with ſilence, made head againſte them with open mouth: euen ſo, a diſcreet Woman muſt hold her peace when hir huſband exclaimes with choller: and contrariwiſe if hee vtter not a worde, ſhe muſt labour to cheere him with comfortable ſpeeches.

Fourthly, ſhe muſt not diſcouer her huſbands imperfections.

Fiftly, ſhe muſt not vpon any diſpleſure forſake her husbands bed.

Sixtly, ſhe muſt be free from all ſuſpicion of incontinencie.

Seuenthly ſhe muſt be no gadder abroad.

Eightly, ſhe muſt be modeſt in attire

Ninthly, ſhee muſt be ſecret as touching houſhold wants and affaires.

Tenth

Tenthly, ſhe muſt be aſhamed to vtter anye diſhoneſt ſpeeches, floutes or ieſtes, or to giue eare vnto them.

11. She muſt be patient and wink at many things done by her husband.

12. She muſt be carefull to bring vp her children.

13. She muſt be faire ſpoken and curteous to her neighbours.

14. She muſt apply her hands to good huſwiferie, and her mind to the knowledge & vnderſtanding of gods word.

Laſtly, ſhe muſt not forſake her huſband, either for ſickneſſe, pouerty, or any other caſuall affliction.

How to deteſt luxury.

COnſider that the obiect whereto it tendeth (which is the corporall fruition of vnchaſt perſons) is, thogh candied with a faire outſide, inwardly the receptacle of vile and corruptible baſeneſſe.

That

That luſt is neuer ſatisfied, but alwais poore euen in plenty.

That the pleaſure thereof is momentary, but the puniſhment eternall.

That it defileth the temple of the holy ghoſt, which is mans bodye conſecrated vnto Chriſte by his precious bloud.

That it is no ſooner enioyed, but it breeds annoy: that it weakens the powers of the ſoule, and filles the body with many diſeaſes, that it ſhortens the life and ſhadowes a good report.

That there is not ſo riche a treaſurie, but Luxurie will draw it dry: that it is a fire, whoſe ſubſtance is Gluttonye, whoſe flame is pride: whoſe ſparcles, are corrupt ſpeeches, whoſe ſmoke infamy, whoſe aſhes filthineſſe, & whoſe end is hell.

Remember the iudgementes of God executed vpon luſtfull perſons: as the ſudden death of Onan, the plagues ſent vpon Abimeleck king of Egipt, thogh but

but in thought he pretended lewdnes toward Sara Abrams wife, the sworde of dissention that neuer departed from the house of Dauid, for taking the wife of Vriah: the violent death to Ammon by his owne brother, and many other examples, which may terrify & bring vs in detestation of his sinne.

How to auoide Luxurie.

The best remedy againste Luxurie is Chastity, which is of foure sorts: eyther of Nature, as of such as are borne Chast: or by Artes of such as are made chast by men: or by praier and industry, as of such as haue made themselus chast for the kingdome of Heauen: or by marriage, as of such as liue chastly in Wedlock. Mat. 19. 12.

Chastity what.

Cha-

CHastitie is the brideling of luſt vnder the yoke of reaſon, or a cleere diſpoſition of the bodye without the filth of concupiſcence: it is the beauty of the ſoule, the ioy of heauen, and the beſt Iewell on earth.

To preſerue which Iewell without flawe or blemiſh, is to auoid the cauſes wherewith it is ſoild, as firſt to caſt out of the minde all wicked and vnchaſte thoughts.

Secondly, to auoide filthy communication.

Thirdly, not to frequent the company of lewd and laſciuious perſons.

Fourthly, to bee temperate in diet, and modeſt in apparell.

Fiftly, to refraine the handes from vnſeemlie touching and handling.

Sixtly, not to couet the ſight of thinges that may tempt to vncleanneſſe.

Seuenthly and laſtlye, to keepe the mind and body continuallye practiſed in godly and vertuous exerciſes: For ydle-

ydleneſſe is the gate that lets in the infection of the ſoule, and the Diuell is moſt ready to aſſaile, when he findeth vs moſt vnprouided to reſiſt, which is, in the time of ydleneſſe.

There are other remedies alſo for the auoiding of Luxurie, as when wee feele it creepe vpon vs, not to yeeld or giue way vnto it, but to ſtrangle it, euē in the cradle and firſt birth: to thinke when we intend any vnlawfull and corrupt enterpriſe, that howe cloſe or ſecret ſoeuer we keepe it from the eie of man, yet it lieth open (as the noonday) to the ſighte of God: and therefore if we be aſhamed that men ſhuld ſee our vncleaneſſe and beaſtlye behauiour, much more ought wee to tremble and be aſhamed that god ſhould beholde vs, who is our iudge, and a iudge of that nature, that not only afflicteth our bodies with temporall punniſhment, but can if it pleaſe him, caſt our ſoules into euerlaſting torment.

Finis Luxurie.

Of Enuy.

ENuie may be ſaid to be the canker of the ſoule, for that it eates and frets into the inward man, no otherwiſe than ruſt doth into yron; it is a reioycing at another mans hurt, and a ſorrowing for his good.

Enuie is of two ſorts good and bad, good enuie is that, when beholding the perfections of another, wee are angry with our owne imperfections, and labour ſeriouſly to be equall, or at the leaſt to imitate the vertuous and good qualities, which wee ſee to flouriſhe more in others than in our ſelues, and this is calde emulation: prouided that we ſpeake not our owne glorie, but the glory of God.

Bad enuie is, when wee grieue that the like profit or good qualities are

not in vs, or not as well in vs as in anye other: And of this there are fiue branches, Detraction, discord, murmuring, hatred and hurt.

Detraction what.

DEtraction, is the blemishing of anothers good name, which may bee done sixe manner of waies; first when priuely or openly, wee malitiously impose a crime vpon another, wherof he is not guiltie.

Secondly, when we do aggrauate and increase other mens faultes or offences by our spitefull reports.

Thridly when without any necessity our iust cause we take occasion to speak of other mens vices, publishing them to the world though nothing vrge vs thereunto: and therfore the backbiter is compared to a Butchers cur, whose lippes are alwaies bloudie with the slaughter of some beast or other.

Fourth-

Fourthly when wee interpret in the worse part the good deeds and words of others, and giue a badde censure of them.

Fiftly, when we deny any virtue, good qualitie, power or authority to bee in another whom, notwithstanding our conscience knowes, is well furnished to the contrarie.

Sixtly, when wee see any vertues or good qualities in a manne or woman, worthye of commendations and wee conceale them and leaue them vnspoken of, but if wee spie the least vice or imperfection in them, we straightway with a kind of greedinesse, reprehend and discouer it: and in this sence an enuious detracter may be compared to a Swine, that comming into a garden where he sees sweet flowers and stinking ordure, neglectes the flowers and runs presently to the dung: or to him that snuffes a candle with his bare fingers: for although his fingers bee de-

filde thereby, yet the candle giues the cleerer light: euen so, hee that traduceth the virtuous, defiles his own conscience, but makes him a great deale the more glorious.

Discord what.

DIscord is the violating of the bond of Charity: which may happen 3. manner of waies. First, when through hatred and enuy, we will not reconcile and set at vnity such as we see to bee at variance.

Secondly, when we labour spitefully to breake off the loue and amitie of such as before were frends, and to sow contention and debate betweene them.

Thirdly, when we scoffe, deride, or giue ignominious names to men, thereby to bring them into hatred and contempt.

The fruites of discord.

Dis-

Discord brings forth quarels, murder, cursing, swearing, perturbation of soule, and the ruine and destruction both of commonweales and families.

Therefore contend not at al, specially with these fiue kindes of people.

1 Not with a mighty man, least you fall into his hands.

2 Nor with a rich man, least with his gold he weigh downe your right: for bribes peruerts the harts euen of princes, and magistrates.

3 Nor with a talkatiue person, for hee will heare no reason.

4 Nor with an angry man, least you increase his fury.

5 Nor with your wife or familiar friend because such strife and contention, is as thornes in the bosome, smoake to the eyes, vineger to the teeth, and gall to the state.

Murmuring what.

MVrmuring is a repining of the hart or a ſpeaking of the tongu againſt god or our neighbour.

To murmure againſt god is of three ſorts. Firſt when we grudge at our own infirmity or pouerty: that we haue not as perfect and ſound bodyes or as well beautified minds, or as great plenty of wealth, reputation, and friendes as others haue; forgetting that God hath ſaid with his owne mouth, that before him, there is no reſpect of perſons: that he hath not regard to the outward diſpoſition of the bodye, but to the inward zeale and godlynes of the hart: that whom the lord loueth hee chaſteneth: that hee hath choſen the poore of this world, to be riche in fayth and heyres of his kingdome, whereunto we cannot enter, but by many trybulations and afflictions.

Secondly, wee murmur againſt god, when we find falt at the courſe of time

or

or the vnſeſonablenes of the weather, knowing that in all thinges we ought to ſubmit to his will and prouidence; ſo that neither for the oppreſſion of wicked men, nor the. diſtemperature of drouth, moiſture, cold or heat, ought we to be diſmayde, but faithfully beleeue that God will at length remember vs.

Thirdlye, when wee ſeeme to reproue the iuſtice of god, for ſending proſperity to the wicked, and aduerſity to the godly, which is a great madnes and lack of faith, conſidering the wicked are made happy in this world, but to their further condemnation, and the godly miſerable, to their further iuſtification: the one being very aptly compared to the labouring Oxe, that euery morning is fetcht out of the paſture and brought to the yoake; the other to the Oxe appointed for the ſlaughter, who is ſuffered to lye ſtill and feede at his owe pleaſure.

To murmur againſt our neighbour, is likewiſe of two ſorts, firſt when we iudge them vnwoorthy of thoſe good bleſſinges which are beſtowed vppon them.

And ſecondly, when we cannot indure to heare them commended for any thing, but ſtrait, we either contradict their praiſe, or elſe by frowarde wordes do diſable them, that ſo they may ſeeme contemptible rather then deſeruing any good opinion.

Hatred what.

HAtred is an offence rooted in the hart by continuance of time, where we ſtudy to doe hurt and miſchiefe to him with whom we are offended.

The ground and roots from whence it ſprings are Offence and anger.

Offence, is a certaine greefe of the heart, which commeth thorough the touch of ſome euill, that agreeth not with

with our nature.

Anger is a boiling of the bloude about the hart, frō which aſcend fumes and hot vapors that diſturbe the brain, and diſtract the countenance, ſo that the party ſo inflamed, becoms frantike and beſide himſelfe, till he bee reuenged on that which was the cauſe of his anger: and hereupon anger is calde a ſhort madneſſe; but if it be more then momentarie, it is called no longer anger but hatred,

There are two kindes of hatred, good and bad: good, when we hate the Vices which wee perceiue to bee in our ſelues, or in others; and bad, as is before defined.

How to ſuppreſſe hatred.

TO ſuppreſſe hatred is to moderate anger, and to bee troubled with neither, is to take heed that we be not thirſtie after reuenge, for as an-

anger goes before it, ſo reuenge followeth, if in time it be not preuented.

Reuenge what.

REuenge is a motion of the hearte, whereby it doth not onely turne aſide from that which offendeth, but labours withal either to repell and vanquiſh it, or to punniſhe him that is the cauſe thereof.

For two cauſes menne ought not to deſire reuenge.

Firſt, becauſe God hath ſaid vindicta mihi, vengeance is mine, and therfore it is rebellion to offer to pull that priuilege out of his hands.

And ſecondly, becauſe it is a greate part of folly and iniuſtice, to thinke we are reuenged of an iniurye, when wee haue punniſhed the body of him, that offered it, knowing the ſoule and affections are the chiefe cauſe (which are out of our reach) and the body but the

ſoules

ſoules inſtrument, and therfore he that in furie and rage tyranizeth ouer the body for anye offence is offered him, doeth as the dog, that bites the ſtone, and ſuffers him that caſte it, to paſſe away vntoucht.

Hurt what.

HVrt is, when in our owne perſon or by the meanes of others thorough mallice or enuy, wee ſtudy to empouerish, wound, maime or hinder another man, whom in dutye and religion, we are bounde, to pardon, helpe and ſuccour: for he that will forgiue, ſhall be forgiuen, and he that will ſhew mercie ſhall haue mercy; but to the cruel, like meaſure of cruelty ſhalbe extended.

This branch of Enuie differeth from reuenge in this, that reuenge alwayes followes vpon ſome offence, but hurte is oftentimes practiſed vppon a malicious and hatefull ſtomach without any pre-

precedent quarell or displeasure; and therefore this kinde of enuie is called the enuie of the diuell, who hates and striueth to hurt the whole race of mankind, not for any damage they can doe vnto him, but vppon an inueterate hatred.

Why it is easier to hate then loue.

BEcause hatred findeth a better soile in our harts, and a more apt foundation to be laid vpon, than loue doth: and that for two reasons. First, because of the corruption of our nature, which sauours more of Sathã who is enuious, hatefull, and a lyer, then of God, who is loue, truth and charity.

And secondly because the infirmity of our nature wil not permit vs to inioy any good thing in this world, that is pure and of long continuance, but suffreth vs onely to haue a little taste and

sence thereof: hereupon men say that pleasures, seruices, and good turnes are made of feathers, and therefore easely caried away by reson of their lightnes: but offences, euils and displeasures, are made of lead, and therefore by reason of their weight, they sinke downe and lodge in the bottome of the heart.

How to detest enuy.

Consider that enuy is the badge and cognisance of the diuell, for the diuell is not better knowne then by his enuious disposition, and therefore such as giue place in their heartes to this vice, are discouered to bee the seruants of the deuell: if seruants of the diuel, they are enemies to god, if enemies to god, they become subiect to eternall damnation.

Consider likewise that enuie is the transformer of men from the perfectiō of their first creation: an their first creation, they are amiable, milde and gentle but

but through enuie they growe ſterne, rough and impatient, hauing their eies ſunke into their heades, their browes wrinkled, their cheeks pale and wanne, their teeth grinning like dogges, their tungs hiſſing like ſerpents, their ioynts trembling, and their whole body leane and vnſightly.

Enuy is alſo tearmed the manſion of error, the hell of minde, the pricke of conſcience, and the ſting of corruption and by the opinion of ſome, helde for ſinne againſt the holy ghoſt, for that it wilfully and of malicious ſtomack impugneth the graces beſtowed vppon gods children.

Yet of all other ſinnes, it is accounted the iuſteſt, for that it taketh vengeance vppon it ſelfe; for although it leuell the dart of miſchiefe againſt others, yet it woundes it ſelfe, and is to the hart of man, as the worme bred in the tree to the wood therof, by whom at laſte it is deuoured: but ſay it were not of that nature, but that enuy were very

very pleasing and plausible in it selfe, yet knowing that God wil be reuenged vpon it, as appeares by the example of Caine, for his enuy towarde Abell; of Saul, for his enuy toward Dauid; of the sonnes of Iacob for their enuy toward their brother Ioseph: of Ammon, for his enuy towards Mardocheus, it is to be loathed and abhord: but being so, that it consumeth the heart, drieth vp the body, vexeth the mind, and indangereth the soule, what can be thought more detestable?

How to auoid Enuy.

THe onlie remedy againste Enuie, is charitie, to doe vnto others as wee would bee doone vnto our selues: this virtue of charitie spreades it selfe into two partes: firste, into the loue which we owe vnto God, and secondly, into the loue which we owe vnto our neighbours.

How

How we ought to loue God

With al our ſoule, with al our ſtrēgth with all our power: that is, chiefly, and aboue all other things; for he ſaith our ſauiour Chriſte) that loueth not mee more thē eithes father or mother, wife, children, ſiſter or brother, hath no part in me, nor I in him.

Fiue reaſons why we ought to loue God.

Firſt, Iure preceptionis, becauſe hee hath commanded it.

Secondly, Iure creationis, becauſe he hath created vs.

Thirdly, Iure redemptionis, becauſe he hath redeemed vs.

Fourthly, Iure ſanctificationis, becauſe he hath ſanctified vs.

Fifthly, Iure Amoris, becauſe he hath ſo loued vs, that he hath not only giue

vs all things neceſſary for this life, but hath prepared eternall happineſſe for vs in the life to come.

How to loue our Neighbor.

We muſt loue our neighbour as our ſelfe: for he that ſaith he loueth God and hateth his brother, is a lyer, and there is no truth in him.

Foure reaſons why wee ought to loue our Neighbor.

Firſt, becauſe wee are all of one brotherhood in the fleſh.

Secondly, becauſe we are of one regeneration in ſpirit.

Thirdlye, becauſe of the wordes of Chriſt, who hath commanded that we loue one another as he hath loued vs.

And fourthly, becauſe we are members of one and the ſame miſticall bodie, whereof he is the head.

Finis Enuy. F

The Anatomy

Of gluttony.

GLuttony may bee called the Deluge or inundation of the soule, because it is a raueneous desire to feed and fill the stomach, beyond the rule or bounds of nature.

There are two sorts of gluttony, the first, consisteth in greedie, often, and immoderate desire of delicate meates, and varietie of dishes.

The second is, when in stead of refreshing the body with sufficient moisture, we drowne it in the superfluity of drinking.

We may eate or drinke immoderately, seauen manner of waies.

Firſt when we our ſelues in our own perſon do ſurfit in exceſſe, or ſo load and

and ouercharge the stomach as we deuise meanes by lowe drinkes or otherwise to cause digestion.

Secondly, when wee our selues obserue a moderation, yet in vaine-glory and ostentation prouide such superfluities at our feasts and banquets, as others thereby become immoderate eaters or drinkers.

Thirdly, when (though we haue but moderate prouision) wee racke the inuention and art of cookery for strange compositions, vnusual sauces, and prouocations thereby to please and delight the appetite.

Fourthly, when wee eate or drinke more vpon wantonnesse, then anie necessitie.

Fiftly, when we are more costlye in one dish of meat, or one draught of wine, then would suffice for the value to sustaine many multitudes, as the dissoluing of gold and precious stones to that purpose; by the example of Cleo-

patra to Antony, & Mulcasses King of Tunis, the one carrowsing to her loue at one draught, a iewel of inestimable price; the other, bestowing a hundred crounes vpon the dressing of a peacock for his owne diet.

Sixtly, when our tables are full, and we well satisfied, we rather couetously lay vp the remainder, than charitablie bestow it to the relieue of the hungry.

7. and lastly, when wee vse delicate meats and drinkes for the prouocation and stirring vp of the body to lust, and performance of the act of venery.

The effectes of Gluttony.

THere are many dangerous effectes that follow Gluttony: especiallye these eleuen ensuing.

First, stupidity or dulnesse of wit, for the stomach being filde and the braine trobled, we are vnfit to praye, or vse any other duty of good Christians.

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The ſecond impotency, when thorough Gluttony our bodies are infected with many diſeaſes: as the dropſy, palſie, ſeauers, inflamations, and diuers others; ſo that our limbes becom weak and feeble.

The third ſcurrilitye, which is an impudent behauiour or diſordered geſture of the body, whereby we prouoke men to laugh vs to ſcorne; as appeares in drunkards, when their toongs ſtammer, their feete ſtagger, or any other vnſeemly and ridiculous action proceedes from them.

The fourth Furie, when through the ill diſpoſition of exceſſe, wee ſpurne at reaſon and good counſell, wounding, killing, and doing deedes of miſchief, we care not vnto whom.

The fifte loquaſitie or ſuperfluous talke, when through the force of wine, we vomit out detractions, curſinges, horrible oathes and blaſphemies, filthy, ydle, and vnchaſt wordes.

The fixt drowſin-ſſe, when through rauenous eating or drinking, wee are fit for nothing but for ſleepe.

The ſeuenth, beaſtly naſtineſſe, whē for want of other vtterance, our ſurcharged ſtomache bewraies our intemperance, by vomiting, belching and ſtinking of the breath.

The eight, luſt; for belli-cheere and drunkenneſſe, are the bellowes to concupiſcence: and as the pampered horſe will caſt his rider into the mire, ſo the fleſh being pampered, will hurle the ſoule into the lake of all vncleannes

the ninth pouertie, when for abuſing of plenty we are plagued and pinched with penurie.

The teuth, loſſe of credit and eſtimation in the world.

11. And laſt, the wrath and indignation of God, whome (thorough our (luttonie) of a merciſull and louinge father, we make a rigorous and punſhing Iudge.

Leſſe

Leſſe content in ſuperfluity than ſobriety.

BEcauſe ſuperfluitie and intemperance preuent the ſweetneſſe and pleaſure of the ſenſe, hauing no feeling of hunger, thirſt or any other motion of the body: but ſobrietie forbearing the fruition of pleaſures a long time, receiues a far more perfect taſte of them for ſaciety makes pleaſant thinges become lothſome and vnpleaſant.

How to drinke Wine.

THe firſt draught is for thirſt, the ſecond for nouriſhment, the 3. of pleaſure, & the fourth of madneſſe.

How to deteſt gluttonie.

Beſide the reaſons before mentioned,

ned, there are eight other circumſtances inducing vs to the deteſtation of gluttony.

Firſt, becauſe it haſteneth the diſſolutiou of the body.

Secondly, becauſe it taketh part with the fleſhe, in the combat betweene it and the ſpirit: ſo that there is twoe againſt one,

Thirdly, becauſe it invreth the body to an euill cuſtome, which will afterward very hardlie be forſaken.

Fourthly, becauſe it plaies the hyppocrite with vs, appearing ſweete and pleaſant at the firſt, but in the end it biteth like a Scorpion, and is as fatall as poiſon.

Fiftly, becauſe it liues contiually vnder the curſe of God, whoe pronounceth a woe vnto them that riſe vp early to follow drunkenneſſe, and continue in it till night.

Sixtly, becauſe it diſcipateth and deſtroyeth the ſence, for drunken menne

nei-

neither knowe what they doe themſelues, nor what is done vnto them.

Seuenthly, becauſe he that is ſubiect to the deſire of the belly is in perpetuall ſlauerie by reaſon the bellie doeth alwaies craue and is neuer ſatisfied.

Eightlie, becauſe of the iudgements of God inflicted vpon offenders in this kinde, as vpon Noah being derided of his owne ſonnes, and of Lot that in his drunkennes committed inceſt with his daughters; whereof did ſpring a moſt wicked and pernitious generation.

How to auoid Gluttonie.

TO auoid Gluttonie wee muſt embrace temperance and ſobrietye: which conſiſteth in chaſtening and taming the deſires of the bodie, by faſting and abſtinence.

There are two kindes of faſting, the firſt is, to abſtaine from meat & drink; the ſecond, to refraine from ſinne, and

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the corrupt affections of the heart, the first is good, but the last is better than the first.

The properties of true Fasting.

THere are foure thinges required of him that will truely fast.

The first is a voluntarie motion he must not doe it vpon constraint.

The second, is zeale without vainglorie, he must not doe it to bee praised or seene of men.

The third, praier, he must cal for the assistance of god

The fourth almes-deedes, hee must giue to the poore, to shew the fruits of his fasting: for to fast or vse a sparing diet, not to the intent that we may be the better able to relieue others, but to enrich our selues, is no fast, but rather a chiefe point of auarice.

The better to incourage vs to exercise

cise fasting and to auoide gluttonie, is to lay before vs the example of Christ, who notwithstanding he were Lorde of al treasure both in heauē and earth, yet voluntarilie fasted forty daies, and fortye nightes: and of Iohn Baptiste, whose best delicates was but Locustes and wilde honny: And of the apostles, that so awed their bodies with temperate diet, as they were glad to pull the eares of corne to satisfie hunger.

We read that Gallen was a hundred and twenty yeare old, and when it was wondred how hee lued so long, hee made answere, that he neuer rose from his table with a full stomach.

The Egyptians vsed in the midst of their banquets, to bring in the anathomy of a dead body dried, that the horror thereof might keepe them within the bounds of temperance: so that for the bodyes health, and for the vigour and alacritye of the soule, there is nothing better then fasting, nor any thing worse

worse or more fatall than this sinne of gluttonie.

Of Wrath.

WRath may be called the frenzy of the soule, and is defined to be a vehement motion of the hart tending to reuenge, whereby the bloud boiling exceedingly, sendeth vp hot and burning vapors to the braine: so that reason is smothered, and the wil made obedient to the affections.

Of Wrath there are eleuen branches.

MAllice, Furie, Impatience, Malediction, Blasphemy, Reproch, Reuenge, Contention, Threatning, Crueltie, and Murder.

Mal-

Mallice what.

MAllice, is a kinde of anger deeplie rooted in the hart, and closely concealed, til opportunity serue to do mischiefe: the contrarie to this, is clemencie, soone forgetting and easily pardoning an offence.

Furie what.

FVrie, is a chollericke passion of the minde, which presentlie breaketh foorth into violence, either by worde or deed, and is deafe to all trueth and reason, during the time it is in heat: the contrarie to this, is meekenesse, whereby we are hardlie mooued to anger.

Impatience what.

Impatience is an easie inclination to wrath or anger, and it happneth three maner

maner of waies First, when the minde ſtirred vp by offence inuoketh it ſelfe in manye bitter cogitations, ſtudying how he may be reuenged on him with whom he is diſpleaſed.

Secondly, when the minde ſurcharged with vnkindneſſe, breaketh forth into diſordered clamors, and confuſed ſpeeches.

Thirdly, when we grudge and repine at the harmes, calamities, ſickneſſe, or other euils inflicted vppon vs by god; not remembring that for three cauſes wee ought rather to reioice: firſt, becauſe tribulation is the badge of a chriſtian ſouldier; and it is more honor for a ſouldior to be in battell, then to hide his head in a Caſtle or fortreſſe.

Secondly, becauſe in patient ſuffering of afflictions, we are made like vnto our captaine Chriſt, and to bee lyke him is the greateſt glory.

Laſtly, afflictions are a ſure teſtimony vnto our conſciences, that wee are

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the beloued of God, for whome the lord loueth he correcteth.

The contrary to impatience, is patience, which is a voluntarie and longe suffering of afflictions and hard extremities, for the loue of vertue and honestie.

Malediction what.

Malediction is, when through wrath or anger, we curse, banne, or wish euil to another: which sinne I finde to bee very detestable for these three reasons.

First, in that for the most part curses redound vppon the head of him that curseth.

Secondly, in that the euill doer is rather to be praied for than to be cursed, considering that to curse, is to heape more euill vpon him, whereas he had enough and too much before.

And thirdly, in that it is so vnlawfull a thinge, as that it is not permitted a-

gainst

gainſt the diuell, much leſſe againſt anie chriſtan; as appeares by the example of Michael the Archangell, whoe when he ſtroue with the diuel aboute the body of Moſes, he did not reproue him with curſed ſpeaking, but onelie ſaid; The Lord rebuke thee Sathan:

The contrarie to malediction is benediction or bleſſing, when wee wiſh well to all men, yea vnto our enemies. Bleſſe them that curſe, Do good to thē that hate.

Blaſphemie what.

BLaſphemie, is a reuengefull intent vttered againſt God himſelfe, thorough opprobrie and contumelious ſpeeches; which for fiue cauſes is held a moſt hortible ſinne.

Firſt, in reſpect of the greeuous puniſhment which god himſelfe did ſet downe againſt it in the old Taſtament, which was ſtoning to death

Se-

Secondly, in reſpect of the ingratitude of the blaſphemer, that diſhonoreth god with that member of his bodie, in which god hath honoured him aboue all other creatures, namely, his tongue.

Thirdlye, in that the blaſphemer is more wicked and rebellious then al other creatures, for all other creatures doe praiſe and magnifie their creator, according to their kinde, declaring his power, wiſdome, goodneſſe and omnipotence, but the blaſphemer dooth not only neglect that dewty, but what in him lies, contriueth to make a ſcorn of his name and dignitie.

Fourthly, in reſpect of the peruerſe diſpoſition of the blaſphemer, which attributes to himſelfe that good which he doth, but the euill which befalleth him, he aſcribeth vnto God: whereas contrariwiſe, euils doe fal vpon vs thorough our owne deſert, and whatſoeuer is good proceedeth only from god

Fiftly, in that the diuel ſpeaketh in blaſphemers, for their wordes are ſo horrible and full of terrour, as no man of any conſcience, or hart-feeling pitty, can indure their ſpeeches, but will be moued to ſtop their eares againſte them; the contrary to blaſphemye, is Sanctification, adoring and worſhipping the name of God, neuer preſuming to haue it in our mouthes, but with great and ſinguler reuerence: for as it is written; our God is a conſuming fire, and will not hold them guiltleſſe that take his name in vaine.

Reproch what.

REproch is an imperfection, whereby we are moued to ſcorne, check, or deride another man, either for the defect of minde or bodie; or when we ſtudie to detract or ſpeake euil of a mā behinde his backe: the contrarie vnto this, is humility or vprightnes of heart and

and toong, giuing to euery one a good report; for therefore hath god in the creation of the tongue, obſerued theſe foure thinges. Firſt, he hath made it tender and ſoft, to ſignifie our wordes ſhould be of like temper.

Secondly he hath tyed it with many threades and ſtringes, to reſtraine and bridle it.

Thirdly, it is euery way blunt, where by we are admoniſhed that our words ought not to be pricking or hurtfull.

And fourthlye, it is incloſed with a quicke-ſet and ſtrong rampier of teeth and gummes, and with lippes which are as gates to ſhut it vppe, for feare it ſhould take too much liberty.

Reuenge what.

REuenge is, to take the rod of Iuſtice out of gods hand, and our ſelues to render euil for euill, which is very abſurde, conſidering that it is the ſoule

which offendeth, and we haue power ouer nothing but the bodie; like him that breakes the ſword and ſuffers him that gaue the wounde, to paſſe awaye without blame or preiudice: the contrary to reuenge is lenitie and mildnes, forgiuing euery one as we looke to be forgiuen our ſelues.

Yet is not reuenge altogither forbidden, maieſtrates may vſe it; for they are as Gods ſubſtitutes; prouided they do not execute it, as caried away by their owne affections of wrath or anger; but as tēdring the glory of god, the courſe of Iuſtice, and the ſafetie of the Commonwealth.

Contention what.

COntention is when through the chollericke diſpoſition of nature, we are alwaies apt to fight, quarrell, or contend, for euery light occaſion; the contrary to this, is peace or placcability of mind, rather reſoluing to loſe our

right,

right, then by vaine cauiling, to breake the bond of charity.

Threatning what.

TO threaten is to pronounce mischiefe & hurt vnto another, not in respect of iustice and correction, but onely in desire to satisfie reuenge. The contrarie to this, is frendly admonition, aduising our aduersary, and rather reclaming him by faire perswasions and faithfull counsell, then bending the brow, or whetting the tong against him.

Cruelty what.

CRuelty is a priuation of pittie and compassion, wherof ther are three sortes, the first is, to procure mischiefe, the second is, to execute it without mercie, and the third, not to defende cruelty, and oppression from others,

whome we ſee extreamely dealt with, if it lie in our power to helpe them: the contrary to this, is merciſulneſſe and compaſſion; which is a like ſence and feeling of euil and griefe which others ſuffer, as if wee were touched with the ſame; or a mittigation of the extremity of that which one hath deſerued, vpon the conſideration of our own frailty and ſelfe- guiltineſſe.

Murder what.

MVrder, is ſo far to be inraged with wrath, as to wiſh or not be ſatisfied till we haue the bloud of him that offended.

Murder is of two ſorts; internal, conceiued in the hart; & external, brought foorth in action, ſo that to kill is not ſimply vnderſtood of the ſhedding of bloude onely, but by euery occaſion tending thereunto: as taking away of a mans good name, his houſe, goods, or any

any thing elſe, whereby he preſerues his being here in this world.

How to deteſt Wrath and Anger.

THe circumſtances whereby we are taught to deteſt anger are theſe: firſt, by the example of bruite beaſtes, who though they be neuer ſo fierce or cruell, yet amongſt ſuch as are of their own kinde they wil alwaies ſhew themſelues meek and gentle, as the Lion wil not hurt the lion, nor the Draggon the Dragon.

Secondly, in reſpect that by nature we are brought foorth naked and vnarmed; which ſignifies wee ought to loath all barbarous cruelty.

Thirdly, to remember what we were when Chriſt laid downe his life for vs, with what gentleneſſe hee ſuffers our daily multiplying ſinnes, and to think that if wee can exſpect mercy at his handes

hands, that we ought to shewe mercie to others.

Fourthly, so long as we are in wrath and displeasure with our brethren, so long neither prayers, nor almes deeds, nor any thing else that we doe is acceptable in the sight of god, but wee stand as exiled from his fauour and louing kindnesse.

Fiftly, our anger howsoeuer is abursd, for if wee maligne the iust, then wee striue against god, who standeth with the iust: if the vniust, it is a meanes rather to increase their lewdenes then to diminish it; and so our anger prooues hurtfull to our selues and profitable to no bodie else:

Sixtly, if we looke well about vs, it is more then wee can well doe to be at peace within our selues, and therefore great improuidence to make war vpon others.

Seauenthly, whilest through wrath we striue to tyranise ouer others, and we

wee our ſelues like baſe cowardes are trodden down of our owne affections.

Eightly, the wrathfull man liues in a continual purgatory and hell of conſcience, ſometime afflicted with iniuries, and manye times ſmarting with woundes and blowes.

Laſtly, we muſt not let the ſunne goe d wne vppon our anger: for our Sauiour hath ſaid, Whoſoeuer ſayeth vnto his brother, thou foole; is in danger of hell fire.

How Anger is good.

When it breedeth diſlike in vs of other mens vyces, or ſtirreth vs vp to the deſire of excellent things, as when we ſee our ſelues contemned for baſe actions, and loathing them, we addict our ſelues to things that are better, and more noble; and hereof comes indignation; which is a griefe wrought in vs, when we behold ſome good thing befall

fall an vnworthy perſon, and he that is worthy, depriued there of.

The difference betweene Indignation and Compaſſion.

INdignation, is in regard of ſom good that happeneth to one that is vnworthy of it. Compaſſion or pitty, ariſeth of ſome euill that befalleth or is procured to him that hath not deſerued it: and of theſe twoe mingled together, ſpringeth zeale; which is an indignation of heart conceiued in reguarde of thoſe things, that are vnworthyly don againſte him that is deare vnto vs, and whome wee loue; as appeareth by the example of Chriſt, whoe was ſo much mooued with the indignity offered to god the Father, when hee came into the Temple at Ieruſalem, by ſuche as ſolde Doues and changed money in it; as in great indignatiõ, he took a whip and ſcourged them out, tellinge them his

his fathers house was a house of praier but they had made it a den of theeues.

We must beware that our indgnation spring not of enuy, nor our zeale of ignorance.

How to auoyd Anger.

ANger is to be auoyded two maner of waies: first, in respect of others; and secondly, in respect of our selues.

How to auoyd the anger of another man.

We shall the sooner auoyde the anger of another man, if either wee giue place to his fury, or staieng by him vse milde and gentle speeches.

How to reconcile an enemy,

AN enemie may be recõciled three manner of waies: first, by craving pardon

pardon in words; ſecondly, by ſhewing ſignes of humillitie by the bodye; as by kneeling or proſtrating our ſelues vppon the ground; and thirdly, by the ſeruice of charity, according to the ſaying; If thine enemie hunger feed him, if he thirſt, giue him driuke.

How to auoyd anger in our ſelues.

THe principall meanes to auoyd anger in our ſelues is patience, in tollerating and ſuffering of euill with a quiet mind, thinking that whatſoeuer is layd vppon vs in this life, whether it be affliction, perſecution, or reproche, that there is nothinge can touche our ſoule, but our owne iniquitye: and ſo long as our ſoules are ſafe which are truely our ſelues, whatſoeuer happens to our bodies, we ought to eſteeme as not happening vnto vs; and therefore not to be regarded of vs.

Beſide, to bridle anger, conſider the party

party by whome we are displeased: if it be a stranger that mooues vs, impute it to his ignorance; if a Childe, to his folly; if a Maiestrate or father, to his authoritie; if a wife, to her Loue; if a friend, to his care; if a brother, to his boldnesse; if a seruant, to his negligence; if a neighbour to his rashnesse, not doubting but vpon better consideration, they will all repente them of their ouersight.

The example of Moses auaileth very much to the auoiding of anger, whoe notwithstãding that he had byn many times reuiled aud exclamed vpon, by his countrey men the Israelites and that without cause, yet was so far from being angry with them, as when the Lorde for their rebellion against him, determined to cut them off, Moses rather besought him that his name might be wipte out of the booke of life, then any such harme should befal that people. Dauid a man chosen of God, and

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an anointed king, euen in the midſt of his guard and men of warre, ſuffered a baſe fellow to reuile him and throwe duſt in his face.

Finally, let vs alwaies obſerue this one rule, that when ſoeuer wee finde our hart kindled with anger, we deuiſe ſome meanes to prolong the time before we ſtrike or make reply, as Theodoſius and other vertuous men haue done, that would either reade the Alphabet ouer, play vppon ſome inſtrument, or make a certaine ſpace before they would reply vpon their offenders and by this meanes, as they, ſo ſhal we the more eaſily ſubdue and vanquiſh this wilde and ſauadge paſſion.

Finis Wrath.

Of Sloth.

SLoath may be called the lethargie of the ſoule, being a lither deiection of the whole man from the laudable exerciſe of virtue, ſo that in a mãner he becomes ſenceleſſe, but in truth altogether vnprofitable.

There are eleauen branches of ſloth, protraction, Remiſnes, Negligence, improuidence, indeuotion, ſluggiſhneſſe, puſilanimity, irreſolution, diſperation, miſpriſion of time and omition.

Protraction what:

PRotraction, is that defect of minde, which when a man is to enterpriſe or take in hand ſome good woorke or other, makes him defer the time, and vſe much delay ere he attempte it; and

this is the fault of those that know, that without repentance we shal die in our sinnes, and yet defer their amendment of life from day to day.

Remisnesse what:

REmisnesse, is where hauing begun a good woorke, wee quicklye are mooued to leaue it off againe; and this is the fault of such, as entring into religion, and resoluing vppon a Godlye course of life, by the vaine inticements of the worlde, or the corrupt pleasures of the flesh, fal to their old bias again.

Negligence what.

NEgligence, is when we enter vpon a good worke, and proceede in it, but without care whether it bee well done or no; and this is the fault of such as are content to come to church to pray, heare sermons, and giue to the poore

poore, but doe it more for fashion sake and feare of punishment, then vpon any true zeale: or labour not effectually to deserue the name of Christians, but thinke it sufficient, howesoeuer they performe the outward ceremony.

Improuidence what.

IMprouidence, is when a man doth not prouide aforehand against that which is like to happen, but standeth still, or spendeth the time carelessely, till an inconuenience take hold vpon him, and this is the fault of those that neuer forsake sinne, till sinne forsakes them, nor haue anye thought to liue well, vntill they see they must die presently, thinking their rotten old age sufficient for God, whereas they haue spent their lusty youth in the seruice of the diuell: but there are fiue reasons to moue vs to beware of improuidence & that wee defer not our conuersion to virtue and godly life.

The firſt is induration, for that olde age hauing a long time continued in the cuſtome of vicious life, like a ſtiffe tree is hardly bowed or brought to better order.

The ſecond, is the longer a man abideth in ſinne; the greater will bee the burden of ſinne, the greater the burden of ſinne is, the more hardly will he riſe from vnder it; eſpeciallye conſidering his chiefe ſtrength and vigour is before waſted and conſumed.

The third, the more ſtrange we are to virtue and godlye life, the larger expence of time wil be required; for our entertainment and familliar acquaintance, ſo that hauing alyenated our ſelues all our life time, death in our olde age layeth hold vppon vs, before wee can put fooreth our hand to apprehend the benefit of her preſence.

The fourth, the difficulty and vnaptneſſe vpon our death bed to turne vnto the Lord, by reaſon of the torment

of

of ſickneſſe, the care of our goods, the clamour of wife and children, and the terror that death brings with him.

The fift, becauſe at the houre of death the diuel is more ready to aſſaile vs thē at other times, knowing that if he then faile, his pray is euer after paſt recouery, and we then moſt vnable to reſiſte.

Indeuotion what.

INdeuotion, is the ſpiritual drouzines of the ſoule; when neither through weakneſſe or wante of power, but by a certaine wearisomneſſe in the execution of good workes, we caſt them behinde our backes, and leaue them vndone; and this is the imperfection of thoſe, whoſe faith is wauering and inconſtant, looſing the heate and vigour thereof.

Sluggiſhneſſe what.

SLuggiſhneſſe, is a kinde of heauy, and lumpiſh vnwillingneſſe to any good or commendable practiſe, and it is of two ſorts; corporall, or ſpirituall; corporall ſluggiſhneſſe, is when we had rather indure any neceſſity, thē by induſtrie to paine the body, for the auoiding thereof:

Spirituall ſluggiſhneſſe, is when we had rather lie walloing in the pleaſures of this life, though to our deſtruction, then wander thorough the thorny and bitter path of affliction, though to our eternall happineſſe: and this is the falt of thoſe, that ſo their bodies be ſecure and at eaſe, haue no further care, but thinke all thinges well with them.

Puſillanimity what.

PVſillanimity, is a faintneſſe of heart, where by we become ſlacke euen in things, which we are ſufficient able to per-

performe. And this is the fault of ſuch as hyde their tallant, or ſhrinke backe from the waye of virtue, becauſe they preſume it is to hard for them to folow and ſo conſequently fall into diſtruſt of the helpe and aſſiſtance of God.

The cauſe of Puſillanimity.

THe cauſe of puſillanimitye is feare, which is of two ſorts, one good, the other bad.

Good feare what

To ſtand more in awe of blame, reproch and diſhonour, then of death or griefe.

Bad feare what.

BAd feare is a falſe opinion of euill, imagining it to be greater thē it is, and this is of two ſortes, firſt when the

foule thorough a cowardlye diſpotion becomes ydle, dead and void of euery good effect. Secondly, when the wicked through horrour of paine and puniſhment, and not for loue of godlines, are bridled and reſtrained from their villanies.

Irreſolution what.

IRreſolutiō is a hanging of the mind between two opinions, now determining this, now that, yet in the end attempteth nothing at all. And this is the fault of ſuch, that would faine inioy the bleſſednesſe prepared for true chriſtians, and yet are loath to forſake their carnall affections; like the yong man in the goſpell, that came to our Sauiour with a deſire to obtaine heauen, but when he was bid to ſell all hee had & giue it to the poore, hee went away very ſad and penſiue, making no reply, whether he woulde at ſuch a rate purchaſe

shall the kindome of heauen or no.

Desperation what.

DEsperation is a kind of sloth, where by the soule waxeth faint vnder the burden of sinne, or of anye good worke, and thinketh there is no hope of pardon, or possability to prosper, because shee wanteth will to aske the one, or courage to attempt the other; as appeares by the exemple of Kaine, Iudas, and such like, who offended god more in dispairing of his mercy, then in the committing of their offences: for the first steppe to saluation is to decline from sinne, and the second not to dispaire of mercie.

Misprision of time what.

MIspriſion of time is a kind of ſloth mixte with vnneſſeſſarye labour, whereby time is otherwiſe ſpent then

it

it ſhoulde, and therein although we ſeeme induſtrious, yet becauſe our labour both of minde and body is either about trifles or vnlawfull actions, therefore ſuch labour is accounted idlenes: And this is the fault of ſuch, as breake their braine aboute the ſtudie of miſchiefe, and wicked inuentions, diſcourſe vpon vaine and filthy matters, ſeriouſly read prophane bookes, practiſe vnlawfull games, gad vp and downe vppon no occaſion of buſineſſe, ſpend time in daliance, drinking and eating, or make a continuall cuſtome of ſuch exerſices as are appointed onely for recreation.

Omiſſion what.

OMiſſion is a kinde of ſloth, whereby we let ſlippe the knowledge of ſuch thinges as we ought to knowe, or the proſecution of ſuch thinges as we ought to doe, and this is the faulte of thoſe that being cõmaunded to watch

and

and pray, ouerpaſſe that duety by the meanes of being imploied about worldly vanities, or of ſuch as know that god is the gracious giuer of all thoſe benefites which they enioy, and yet forget to giue him thanks for the ſame, or reſoluing vpon ſome good worke to the aduauncement of gods glory and the profite of the common wealth, are carried away through the ſtreame of their owne affections and ſo leaue it vnfiniſhed.

THis ſinne toucheth all ſors of people; as magiſtrates when they omit the adminiſtration of iuſtice, miniſters when they omite the preaching of the worde, parents when they neglect their children eſpecially in matters touching their ſoules health, children when they diſpiſe the diſciplin of their parents and ſo foorth, through all degrees and callings where there is anye neglect of duety.

Duty what.

Du-

DVety is the bonde of the ſoule, whereby we cheerefully and willingly without force or conſtraint giue to euery one that which belongeth vnto him, as honour to whome honor, reuerence to whom reuerence, tribute to whom tribute, and ſuccor to whom ſuccour belongeth: it is of two kindes, duety towards god, and duety towards our neighbour, duety towardes god is loue teſtified by obedience, duety towardes our neighbour is loue teſtified by vpright dealing.

How to deteſt Sloth.

REmember that ſloth is a vice which impouериſheth both ſoule and bodie, the ſoule of internall graces, the body of externall goodes, as appeares by the words of the goſpel: to him that hath ſhalbe giuen, and to him that hath not ſhall be taken euen that which he hath

hath; and by the wiſedom of Salomon the idle hand is filde with penury.

Remember likewiſe that it is a vice, which captiuates and bringeth vs vnder the ſlauiſh tyranny of our worldely enemies, the world, the fleſh, & the diuell: for whileſt through a careleſſe and negligent regard, we make ſlight arount of their temptations, or valiantly perſeuer not in fight againſt them, we loſe the honour and reward of victory, and euer after lie bounde in the ſeruile chaines of darkeneſſe.

Remember alſo it is a vice which is the roote and nurſe of many other vices, as appeares by the example of Dauid, who no ſooner gaue himſelfe to reſt after his painefull warres, but hee fel into the ſinnes of adultery and murder.

Saloman ſo long as he was buſy in buildinz the Temple and other houſes, cõtinued zealous in the ſeruice of God; but waxing negligent, he fell ſtraite to

luſt

luſt after women, and commit idolatry.

Fourthly, remember that it is helde a vice ſo deteſtable in nature, as verie brute beaſtes abhor it: as we may gather by the induſtrie of the Ant, Bee, and other ſmal and contemptible creatures.

Laſtly, let vs conſider that all other creatures not hauing life, are ſo oppoſite to ſloth, as they continually keepe the firſt courſe wherein they were created without intermiſſion or ceaſing, vnleſſe it be vppon ſome violent and accidentall cauſe, as wee ſee by the reuolution of the ſunne, moon and ſtars, by the ebbing and flowing of the ſea, and by the iuſt returne of ſummer and winter, ſpring and Autumne; nay the very ſtones of the earth, thogh they be ſenceleſſe and lye ſtill, yet haue they in them a kind of working faculty which giues them groath and increaſe; if then theſe, much more ought men, indued

with

with reaſon and vnderſtanding, to decline from ſloth and imbrace the labor whereunto they are ordained; for man is created not to take reſt but to trauel, and he liueth moſt happily, who as little as may be liueth to himſelfe.

How to auoid Sloth.

CONſidder that wee enter into this worlde as it were to run a race, or fight a battell, if therefore wee run not ſo, as we may get the gole, we loſe the rewarde; or if we fight not ſo, as we may preuaile, we looſe the reward and honour due to victory.

Conſider likewiſe, that we neither runne this race nor fight this battell in priuate to our ſelues, but in the open ſight of him, that wil one day call vs to a reckoning how we haue beſtowed euery houre and minute allotted vs for that purpoſe: pronouncing in the mean ſpace, a curſe vpon them that doe this worke

worke negligently.

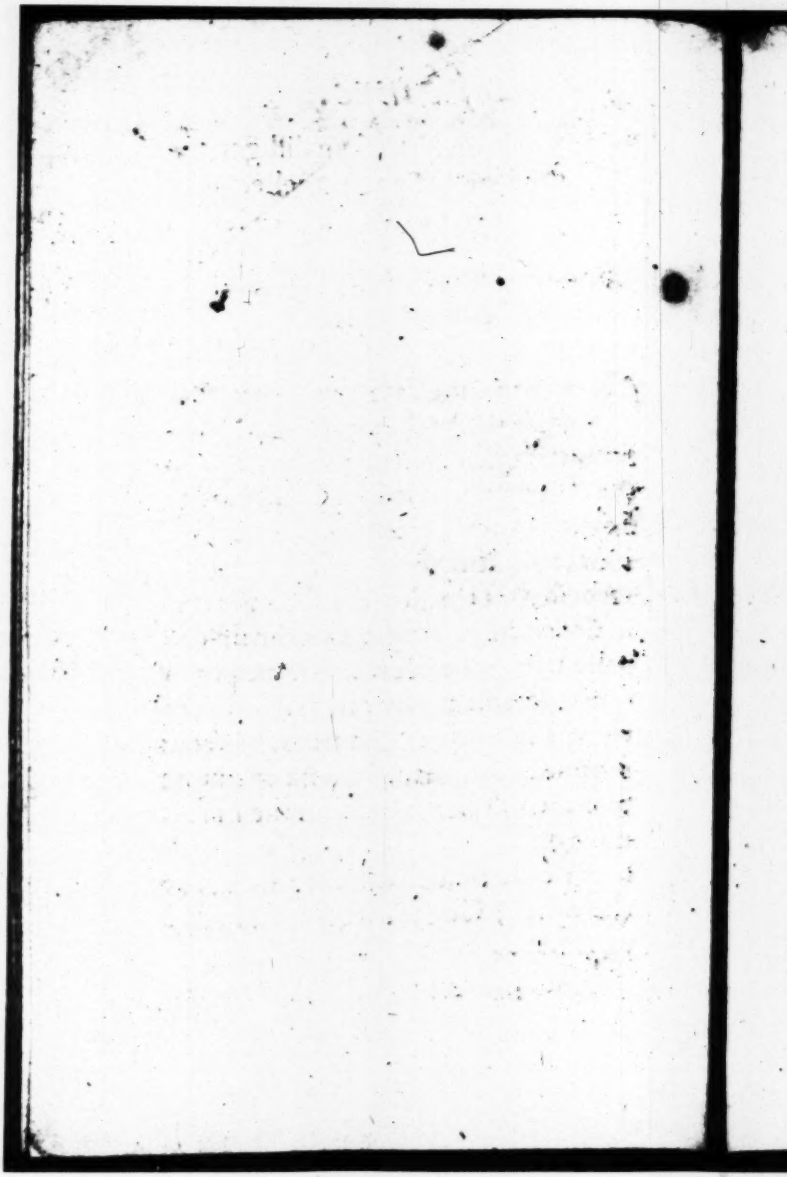
The beſt remedy therefore againſt ſloth and ydlenſſe, is deuotion, which is a ready and willing performance of the ſeruice of God, and of all other duties required of vs in the courſe of this life. Deuotion is of two ſorts, the one, belonging to the minde, which containes the exerciſe and labours of the minde, as prayer, prayſe, thanksgiuing and ſuch like: the other, to the body, which comprehendeth the workes of charrity, abſtinence, humility, and ſuch like corporal functions.

To be incited the rather herunto, let vs call to minde, the examples of ſuch perſons as for the loue of virtue, haue refuſed no paines coſt or induſtry: what monumẽts may we behold erected by the dilligence of our fore fathers? what large reuenues left to the reliefe of the poore? What books and volums written for our inſtruction? which we had neuer beene happy by, if they had delighted

lighted more in ſloth then dilligence.

The Queene of Saba, trauelled from the furtheſt part of the ſouth to Iudea, to heare the wiſdome of Sollomon: S. Paule neglected no perril nor perſicution in many countries, for the daily & hourely planting of the holy Goſpell: euen heauen men are liuely patternes vnto vs for the auoiding of ſinne. Plautus by day writ his commedies, and in the night ground in a mill, that ſo hee might haue wherewith to maintaine him at his ſtudy.

Apelles for the deſire he had to excel in the art of paintng, would let no day paſſe wherin he drew not ſome line or other. If theſe men were ſo desirous of wordly honor, and the transitory commodities of this life, how muche more paineful ought we to be for the obtaining of heauenly honor & the wealth and riches that ſhall neuer fade: To the which, God for his mercie bringe vs, Amen.



The Degrees of Sinne,

with the reward due vnto the ſame.

How one Sinne may be greater than another.

ONe ſinne may be greater than another, foure maner of waies; firſt, in reſpect of the agent, which is threefold the Prince, the Prelate, and the Laity. For ſinne in the Prince is more odious then in the Prelate, and in the Prelate, then in the lay-man.

Secondlie, in reſpect of the Obiect, which is three-folde; eyther againſt God, againſt our neighbor, or againſt our ſelfe: as to ſin againſt God is more hainous then againſte our neighbour, and againſt our neighbor than againſt our ſelfe.

Thirdlie, in reſpect of the manner, which is likewiſe threefolde: either in thought, in word, or in deed: for thoſe ſinnes which are but in hearte preten-

ded, are lesse then those that are vttered with the toong; and those that are vttered with the tonge, not alwaies so condemnable as those that are commenced in act.

Fourthly, in respect of the cause or ground from whence the sinne proceedeth, which in like maner is threefold. Either of infirmitie, of ignorance, or of wilfulnesse and malice; for sinne committed of ignorance or infirmitie, is les offensiue, and sooner deserueth pardon then that which proceedeth from a malicious stomach.

Of the birth of Sinne.

REason and the vnderstanding part of the soule, may bee likened to Adam, the sences and affections of the heart, to Eue; for as Eue did tempt Adam to eate of the fruite, so the affections and senses do tempt reason to yeild vnto them, which if it doe, then is sinne begotten and the soule defiled, but if it

pro

proceed ſo farre as it appear vnder execution, then hath it his full birth and exiſtence.

Sinne bringeth vpon vs a threefold iudgement.

THe firſt is inward, as torment of conſcience, decay of the guiftes of the holy Ghoſt, and ſuch like.

The ſecond viſible, but of ſhort continuance, as contempt and reproch in the world.

The third visible and eternall, as the ſentence of God at the latter daye, at what time the ſtate of a ſinner (if not before reconciled) is moſt vnſuccorable: for if he looke vp, there ſits the angrie Iudge; if downward, there hel lies gaping wide open to ſwallow him: if on the right hand, there ſtande the multitude of his ſinnes condemning him; if on the left, legions of Deuils accuſing him: if inward, a guilty conſcience; if outward, the world all on fire.

How to reconcile Sin.

The

The Anathomie

The reconcilement of sinne, is repentance, which is a serious and vnfained sorrow of heart for our offences, with a firm resolution neuer to sinne againe.

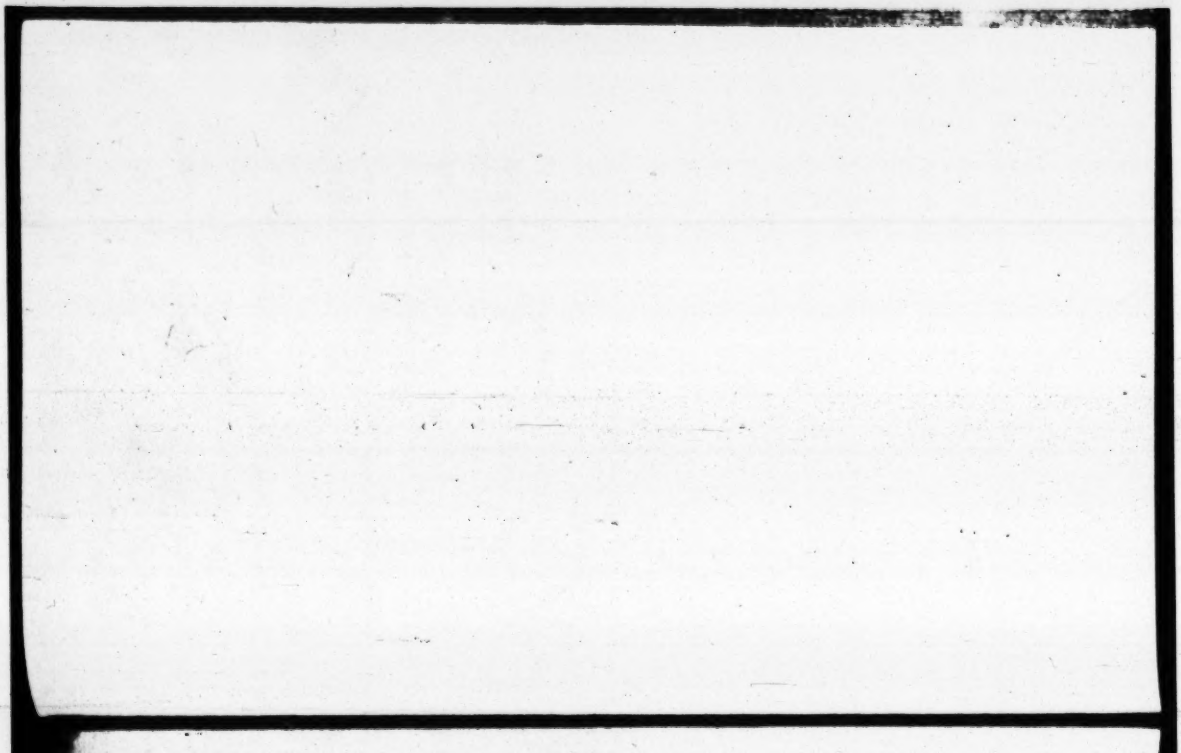
Of repentance there are three sorts.

Contrition, which is the greef conceiued in hart for our reuolt from piety: Confession, which is the acknoledging of our faultes by the tong, and Satisfaction, which is a restitution or an amends made for our former bad deedes, by the practise of insuing good works.

The reward of Sinne.

The reward of Sin is death, which is not only a dissolution of soule and bodie for a time (which is called temporall death) but a perpetuall seperation and banishment of the whol man from the presence of God and the ioyes of heauē, which is called a spiritual death

FINIS.



53.a.5
2

The Genealogie of VERTVE.

THe firſt thing that requireth our conſideration in this Genealogy of vertue, is to know the parent or firſt originall, frō whence this glorious Impe and ofspring of happineſſe takes her beeing. For as in the deſcent and pedigree of men, it is held an honourable thing, to be deriued from worthy parents: ſo, to make the excellency of Vertue more noble and reſpectiue in mens eies, is to ſhew that ſhe is no meane borne perſonage, but ſprung from the mightye king of heauen and earth, euen God himſelf. For proofe hereof, we haue both Nature and Scripture: Whoe hath euer ſeene Figges to ſpring of Thiſtles, or

grapes of. thorns? Good fruit is gathered from good trees, no man ought to thinke that any perfection or excellent guift, tending to the beauty and bleſſednesse of this life (ſuch as virtue is) doeth proceede or hath his beginning from anye other then the father of lightes: which being ſo, let vs pay vnto her that tribute of loue and reuerence which we owe vnto her, let vs reuerence her for her nobillity, and loue her for the infinite treaſure of goodneſſe that ſhe brings with her

Comming thus like a royall princeſse, the ſecond thing to be conſidered is, where ſhe makes her throne of rule & gouernment: not in anie baſe corner of the world, but in the heart of him that is the ruler of the worlde: Soloman would not erect a throane vnto himſelfe but of pure gold, no more wil virtue, but of the heart of man; as ſhe is her ſelfe excellent, ſo will ſhe haue her ſeate agreable: for of al creatures man

is

is moſt excellent.

The third, thing to be conſidered is, the quality of her gouernment: ſhe is not tyranous, bloudy, or cruell, but gentle, meeke, and gracious: making the place where ſhe raigneth, a paradice, and the parties ouer whom ſhe raignes, Peerleſſe. Shee bringes with her peace of conſcience, and quiet of ſoule, arming her ſubiectes with invincible power againſte the force both of domeſticall and forren enemies: Domeſtical, which are the perturbations and wilde affections of the ſoule, as Ambition, Anger, Sloth, Pride, Couetouſneſſe, and ſuch like, and forren, as ſhame or ſickneſſe, pouertie, perſecution, old age, impriſonment and death, &c.

The 4. thing to be conſidred, is the continuance of her Kingdome: it is not momentarye but eternall, and to ſuch as imbrace her for their Soueraigne, ſhe plats a wreath of immor-

tality: earthly Princes may giue externall happineſſe, which for an age or ſo, may happilye indure; but ſhe inveſteth her friends and louers with that bleſſednesſe, that neuer ſhal haue end. Plato was woont to ſay, that the difference of Virtue compared with the Pompe of the world, is ſo great: that if it were put into one skale of the Ballance, and virtue into the other, this would aſcend vp to heauen, and the other touch the center of the earth.

The fift thing to be conſidered, is her Lawes and ſtatutes, they are not (ſuch as Dracos were) writ in bloude, but drawn with a ſoft and gentle hand, vſing rather perſwaſion than compulſion, faire intreaty, rather than foule inforcement.

The ſixt and laſt thing to be conſidred, is to whom ſhe preſcribes her Lawes and Statutes, which is not to a creature dull and vncapable, but to an eſſence deuine and apt to conceiue, which is the

the ſoule of man, created after the Image of God. himſelfe. And this is the kingdome ſhe labours to beautifie, and the Gardens ſhe faine would plant with all manner of ſweete and odoriferous flowres. Nor doth ſhe ſtand in need as other Princes doe, for the helpe of nature, or anie coniugall ſocietie of a ſecond perſon, to the propagation of her poſterity; but is in her ſelfe (like a fountaine) fruitefull and ful of increaſe. But before we come to the perticuler iſſues that flow from this rich ſpring, it ſhall not be amiſſe, to conſider how neceſſarie it is for man to be made a ſubiect of vertue.

How neceſſary it is to be made a ſubiect of Virtue.

THe ſinne of diſobedience (committed in paradice) hauing depriued all mankinde of that happineſſe whereunto they were firſt created, as

their bodies by that occasion, were left a prey to manifold misseries and infirmities, so their soules (before in their affections vpright and without blemishe) haue euer since vndergone so greate a change and alteration, as in stead of quiet & setled contemplation they are filled with manye furious and turbulent perturbations: Loue turnes to lust; Anger, to fury; Iustice, to seueritie; Wisedome, to curiositye, Desire, to couetousnesse; Hope to presumption; Liberalitie to Prodigallity: all which being in their owne Nature good, doe euer since that first corruption laye holde vppon vs, tend to the worser part and are become euill: So that least man should faint vnder this heauye burden of calamitye, and fall headlong into destruction, God of his infinite mercy hath ordained a meanes (if not altogether to cure) yet to redresse these imperfections, which is virtue. For with virtue and the instruc-

tions

tions proceeding from her, we learne to moderate our passions and affections, by keeping them, that they break not out into excesse or defect, as when we so bridle loue, that it tend not to lust; Anger, that it turne not to fury; Hope that it presume not, and liberalitie that it play not the prodigall, and so of all other affections; For which cause it is very requisite we should submit, to be vnder the rule and authority of so happye a guide and Schoole-Mistris.

How to be prepared to come to Vertue.

THere are 2. principal good things to be followed and pursude of men in this life, vnder which all other good things are contained: God which is our soueraigne good, and virtue which is the meanes to attaine to that good.

As

As the Romans did builde their Temple of honor in such sort, that no man could haue accesse into it, but first hee must come through the temple of vertue: euen so we may say of the temple and pallace of heauen: there is no looking for entrance there, except we first passe thorough the gates of piety and vertue here. This was the reason that moued Aristotle to say, that man was borne Ad intelligendum & agendum, Man by creation had this propriety assigned him, to labour for knowledge, and not so only, but being furnished therewith, to endeuour to set it forth by action and conuersation. For as to be ignorant is a thing contemptible, so is it farre more odious to knowe much and practise little; to be rich in Science, and poore in Conscience. The meanes therefore wherewith we must be furnished to come to vertue, is a willingnesse and loue to the studie of Philosophy.

What

What Phyloſophy is.

PHyloſophie, is a profeſsion and exerciſe of that wiſdome, which is the knowledge of Diuine and human thinges: which we may deuide into twoe partes, Contemplatiue, and Morall. Contemplatiue, which containeth the knowledge of God and his works, and morrall, which teacheth vs howe to liue well, and how to ſhew our ſelues helpefull and officious to the world.

How to know God.

GOd doth reueale, and as it were make himſelfe viſible vnto vs after two manner of waies: firſt, in the booke of his word, by the mouthes of his holy prophers, Apoſtles, and Patriarches: and ſecondly, by the book of nature, in the whole frame of heauen and earth, which wee cannot behold

hold, but we must needs confesse, that neither heauen hath his motion, the sunne and moon their light, the earth, his fruitfulnesse, nor the sea his waters, but it comes to passe by the power, wisedome, and prouidence of one supreme creator and preseruer, which is God. And as the contemplation of his creatures, is a forcible argument to beate into vs the knowledge of his deyty; so the behoulding of no one creature helpeth more to that ende, then the consideration of our owne nature.

How to know our selues.

SOcrates the Prince of Philosophers, greatly condemned the students of his age, in that they toyled so much about the knowledge of external things and neuer had anye care to caste an eye vnto that which was internall; meanning, that all their studye and labour

bour tended to the marking of the revolution of the heauens, and other naturall cauſes vppon earth, but neuer were ſolicitous or troubled about their owne nature: but as his opinion was, ſo let ours be, that wee cannot come to the knowledge of God (which is the end of our creation, and being knowne to glorifie him) better than by the knowledge of our owne nature. Therfore to know our ſelues and our owne nature, is to conſider that we are compounded of a bodie that is earthly, & a ſoule that is heauenly; of a body that is palpable, to be felt and ſeene, and of a ſoule that is inviſible, and not ſubiect to externall ſenſe: of a body that is mortall and muſt die, and of a ſoule that is immortal, that ſhall neuer dye: and that at firſt, we were created vpright both in ſoule and body, but ſince through ſinne, we are become deformed both in ſoule and bodye. And although we might heere take occaſi-

occaſion to ſpeake of the excellencie of the compoſition of the partes of the body, as a thinge full of admiration, and many deepe ſecrets in nature; yet becauſe the more principall parte of man, which is the ſoule, is the only ob iect of the matter we haue in hande, wee will paſſe ouer the great knowe-ledge that might be hadde in viewing the corporall frame, and onely tie our diſcourſe to the ſpiritual eſſence: which beeing the harder and more difficulte matter (by how much it is more excel lent than the other) therfore once loo-ked into (though but ſleightly) we ſhal the ſooner come to the knowledge of the whole.

What this knowledge of our ſelues doth worke in vs.

THe knowledge of our ſelues doeth worke in vs a two-folde effect, a meanes to be humbled, and a meanes to

to glory and reioice. To be humbled, in reſpect of the ſenſe and feeling of our vanity; and to glory, in reſpect of the mercy of God, by whoſe grace we recouer our ſelues from the daunger of vanity: for our ſicke ſoule being loſt to perdition, is reuiued and quickened againe by regeneration.

What the Soule is.

THe ſoule cannot be known as it is, but by the craetor that made it, by reaſon that in vs there is no nature more high or excellent to comprehend it: all the knowledge that we can haue of it, proceedes from thoſe effects which it doeth manifeſt in vs, and therefore we cannot giue any abſolute definition of it, But according to the effects we may thus deſcribe it. The ſoule is a ſpirit, which giueth life to the body whereunto it is ioyned, and which is capeable of the knowledg of God,

God, to loue him as being meet to be vnited vnto him to eternal happineſſe. In that it is a ſpirit, it confutes their oppinions, that thought the ſoule did proceed frō the tēperature and harmony of the partes of the body, but in that it giueth life, it confutes their oppinion, that thought it was mortall, and that with the death of the body it likewiſe periſhed. But the ſoule is as far frō periſhing (being ſeperated frō the body) as an expert muſition, frō loſing his skill, being bereft of his inſtrument. Others there are that thinke, becauſe man liueth no longer then he hath breath; or becauſe loſſe of bloud bringeth the loſſe of life; or becauſe in death they perceiue no difference betweene men and beaſtes; that therefore the ſoule is nothinge elſe but bloude, or a puffe of wind. But theſe men haue no further inſight into the ſoule, than is conceiued by their externall ſenſe. A minde refynde and

elcuated

eleuated aboue the earth, findes that the ſoule is the Image of God, who is a ſpirit and eternall, therefore the ſoule of man muſt be a ſpirit and eternall; for there is alwayes an agreement betweene the Image and the thinge of which it is an Image.

How the ſoule is celeſtiall:

THe ſoule is celeſtiall, not in that ſenſe, as if it were a parte of the ſubſtance and nature of god him ſelfe, but it is ſaide to be celeſtial in 3: reſpectes. Firſt, to ſhewe a difference betweene the ſoule of men and the ſoule of beaſtes. Secondly, in regard of the agreement which it hath with the deuine nature through immortalitye. Thirdly, in reſpect it approcheth neerer to the nature of god, thē any other creature except Angels, and yet Angels are not of the nature of God neither

neither; for they are not immortall of themselues but haue their immortalty, and their superexcellencie of God, who both giueth it vnto them, and preserueth them in it, and can if it please him depriue them of it.

How the soule is in the body.

THe soule is in the body not as proceeding from the generatiue seed, or the commixture of the humours, for then the soule should be corruptible as they are: but the soule is in the body by infusion of God the creator, after that the parts of the body are already framed & fashioned, and that by no other vertue, but by his own omnipotent power: so that we must thinke when God inspired a soule into Adam, he made not a blast of his own nature, nor of the ayre round about him, but euen of nothing: who being himselfe incorporall, made the soule also incorporall,

porall; but yet he being vnchangable, made the ſoule mutable, becauſe himſelfe being vncreated, made the ſoule a creature. Vpon this may riſe a queſtion, that if the ſoule be infuſed and created of God, and comes not by propagation from our parents, whence hath it then the pollution which we call originall ſinne? It were horrible to ſay it were ſo created, knowing that all the workes of God are pure and holy; and from the body it cannot come, for the bodie infectes not the ſoule, but the ſoule the body, whoſe inſtrument it is. Wee anſwere, that as the ſoule is infuſed by god, in that reſpect it is clean & without ſpot, but ſo ſoon as it is entred vnder the line of the children of Adam, it is preſently made ſubiect to the curſe which God laide vppon Adam and his poſterity, and ſo becomes guilty of originall ſinne.

The difference betweene ſoule and Spirit.

The genealogie

BEcauſe theſe words are often times, confounded, it ſhall not be amiſſe to know their difference. By the ſoule we may vnderſtand man as he is born, hauing the vſe of the annimal, naturall, and vitall powers, and by the ſpirit, whatſoeuer grace and knowledg is giuen vnto man by God: ſo that by ſoule we may vnderſtand man as he is in the corruption of his nature, and by ſpirit as he is regenerate and borne anew. There is alſo another difference, which may giue ſome light in like maner to diſcerne betweene theſe twoe names, which is this; Soule is a word more general than ſpirit, for it may be attributed to other creatures as well as to man. As hearbs, plants & trees, haue haue onely a vegetatiue ſoule, Seaſpounges, cockles, and ſuch like, haue onely a vegetatiue and ſenſetiue ſoule: brute beaſts haue a vegetatiue, ſenſetiue, and cogetatiue ſoule; for they do not onely growe, increaſe, and haue ſence and feeling, but they likewiſe are

indued with cogitation, knowledge, and memory, how to preſerue their liues, guide and gouerne themſelues according to naturall inclination: but the ſoule rationall and regenerate by the grace of adoption, and therfore called a ſpirit, is onely proper to men and inriched with immortality.

How the ſoule is immortall.

THat the ſoule is immortal, appeareth by ſome reaſons before alead ged, as that it is the Image of god (who is imortal) & therfore hath ſom agreement with him in that reſpect: but for further aſſurance, we haue ſcripture & her owne properties. In the booke of Gen. 2. 7. it is ſaid, God made man a liuing ſoule, that is immortall. In the goſpell after S. Mathew, Chriſt admoniſheth his diſciples, that they ſhould not ſtand in feare of thoſe that kill the bodie (meanning bloudy tyrants) but could not kill the ſoule: whereby it is

maneſeſt the ſoule liue thafter the bodie. Likewiſe in the goſpell after S. Luke, 16. 22. the begger dyed, and his ſoule was carried into Abrahams boſome. And in the 23. of the ſame goſpell the 43. verſe our ſauiour chriſt ſaid to the repentant theefe, This day thou ſhalt be with mee in Paradice, (meaning his ſoule and not his body) which words he would not haue vttered if the ſoule had periſhed with the bodie and not been immortall. Many other places might be recyted, but if theſe ſeeme inſufficient, ſo wil the reſt. Further, the ſoule appeares to bee immortall by her owne properties: firſt, in that it giueth life to the body, and is ſo farre from corruption, that ſo long as it bides therein, it preſerues the body from corrupting; Secondly, in that it is in continuall motion, and neuer ceaſeth (whether wee ſleepe or wake, walke or ſit ſtill) to apprehend, think, or ponder vpon ſomething; in a moment

ment it wanders through the heauens, compaſſeth the earth, and croſſeth the broadeſt Seas. Thirdlye, it may be thought immortall, in reſpect of that propertye which it expreſſeth in the mindes euen of Atheiſtes and heathen men, who notwithſtanding they not beleiue or deny the immortality of the ſoule, yet ꝑ deuinity of their ſouls with in them working to the contrary, make them balke their owne opinions, and by the monumẽts which they ſet vp to continue their name & remembrance, bewraies the ſoule to be immortall becauſe in that reſpect they plainly ſhew a feruent deſire to liue for euer.

Why ſome beleiue not the immortallity of the ſoule.

THe reaſon that moues them hereunto, in ſome, is the blockiſhnes of nature; who obſtiniately refuſe to beleiue any thing but what they may be

able to comprehend by their outward ſenſe. And againe, ſome are ſo peruerſe, as they wiſh not only their ſoules were not immortall, but that there were no god nor any other life, to the end they might haue no Iudg, but that this life might end with their delight, & the ſoule vaniſh with the body. But here may riſe an obiection, If the ſoule be immortal, why is it ſaid in ſcripture; euerie ſoule that ſinneth, ſhall die the death? And againe, it appeares by manie places, that the ſoules of the wicked ſhall ſuffer eternal death. We may anſwere, that the ſoule is ſaid to dye (not that it is quite bereft of any beeing) but for that it is for euer banniſhed the ioyes of heauen, which vnto the ſoule is accounted death, as the banniſhnement of the ſoule from the bodie is accounted the bodies death.

What makes the ſoule mortall and in danger of ſuch a death.

The

THe firſt thing that indangers the ſoule with mortality is originall ſin, which ſinne by regeneration of holie baptiſme being remoued, the next thing that indangers it, is the paſſions and affections of the ſoule, which fall backe into their firſt corruption, by ſpurning againſt vnderſtanding and reaſon, the ſoueraigne faculties of the ſoule, which are ſpirituall and intelligible, ſtirring vs vp to virtue, to pietye and godlineſſe; and by yeelding obedience to the ſenſual and inferior faculties of the ſoule, which is the will, who by reaſon it is neerer and more familiar with the corporal ſenſes then vnderſtanding, therfore rather conſenteth to the Lawes of the members, which are full of ignorance, frowardneſſe, miſerie, ſhame, death and condemnation; than to the workes of the ſpirit, which are loue, ioy, peace, long ſuffering, gentleneſſ, faith, meekneſſe, temperance and ſuch like.

The

The difference betweene vnderſtanding and the will and affections.

FIrſt, they differ according to the place and ſituation which they haue in the bodie of man. Secondly, according to the time wherein they are imploide, and thirdly according to the dignitie of their offices. They differ according to their ſituation, in that vnderſtanding hath his ſeat in the braine, and the will and affection in the heart: And this is the reaſon that we ſe many men indued with great knowledge of diuerſe good and virtuous thinges, but haue no willingnes or affection to follow after them, or to ſhew them in their life and conuerſation, becauſe their hart and their braine, their will & their vnderſtanding agree not: Likewiſe we ſee others to haue a will to do well, yet becauſe they want vnderſtanding & knowledg to diſcern what is iuſt, they faile of the execution thereof.

Se-

Secondly, they differ according to the time wherin they are imploide, in that vnderſtanding alwaies goes before, and the affections follow. For we cannot hate or loue, vnleſſe we firſt know the thing which is to be hated or loued.

Thirdly, they differ acording to the dignitie of their offices, in that vnderſtanding ſits as a King to commaund, and the wil and affection, ſtand as ſubiectes to obey. For as God hath giuen vs an vnderſtanding to know his law, ſo hath he giuen vs a wil to follow him and his law ſo far foorth as our nature is capable thereof.

When vnderſtanding and the affections agree.

THe vnderſtanding and affections doe agree, when the wil followes or forſakes, ſhuns or receiues nothing, but what iudgmēt hath firſt determind to

to be good or euill: and when iudgement determineth nothing before it be aduiſed by reaſon: and whē reaſon adviſeth not before ſhe haue conferred things one with another, & throughly examined them. Which property ſhe takes from conſideration: and when conſideration hath nothinge without requiring it of memory: And when memory will keepe nothing but what is committed vnto it by knowledge and vnderſtanding. Theſe rules obſerued, there is an vpright gouernment in the ſoule, which otherwiſe by the affections, comes to ruine and ſubuerſion.

What the affections are.

WE may cal the affections thoſe motions of the ſoule, wherby the heart is ſtirred vpp to the following after good and eſchewing of euill; as loue, hope, ioy, ſorrow, indignation,

dignation, compaſſion, Ielouſy, feare, and manie ſuch, the number whereof is infinite, not in reſpect of their own nature, but in reſpect of vs that are not able to comprehend them. Theſe affections haue great agreement with the quality and temprature of the bodies wherein they are, and therefore as the bodies wherein they are, doe more or leſſe participate of heat, colde, drouth, or moyſture; ſo do the affections riſe or decline, according to the nature of the forſaid qualities. For which cauſe, wee ought to bee moderate in eating and drinking, for as we are either temperate or intemperate, ſo the affections of the ſoule will bee more moderate or immoderate, and the perturbations which they bring with them, wil alſo be greater or leſſe, more eaſie or vneaſie to be prouoked or appeaſed.

Why affections are in the Soule.

Affec-

The Genealogie

AFfections are appointed of god to remaine and haue reſidence in the ſoule for two cauſes: firſt, to the intent they may as pricks waken and ſtir it vp from being aſleepe & oppreſt with the heauineſſe of the body, leaſt peraduenture it ſhuld be negligent in the care of good things, & ſuch as are moſt expedient and profitable for it. And ſecondly, to the intent they might as bridles, ſtop the haſty courſe wherinto the ſoule is ſome time caried, ſo that it were like to periſh, but for the hand of ſome other affection that reſtraines it: as we ſee in the deſire of of wealth, or coueting of honor, wee may run into auarice or ambition, both which vnleſſe they be moderated with iudgement and diſcreation, proue dangerous enemies to the tranquillitie both of ſoule and bodie. For euen as by the corruption and inequalitie of the humors, are ingendered thoſe diſeaſes that infect and annoy the bodie; euen ſo, by the diſorder, corruption,

and vneuen proportion of the affecti-
ons, doe ſpring the maladies and diſ-
eaſes that peruert and contaminat the
ſoule. Which diſeaſes, are farre more
dangerous and mortall then thoſe of
the body, in ſo much as they are not
ſo eaſily diſcerned, and therefore not
ſo eaſilie nor ſo ſoone cured as the o-
ther may be. What griefe is it lurking
in the bodie, but will at ſometime or
other, either by the countenance or
ſome other accident diſcouer it ſelfe,
that a remedie may be ſought for it:
but the ſoule being inuiſible and not
ſubiect to externall ſenſe, lies manie
times in manie perſons dangerouſlie
ſick, hauing her glorius eſſence ſpoild
and defaced by vice, and yet thoſe
that are the owners of ſuch a ſoule,
thinke themſelues the ſoundeſt men in
the world. This happens by the head-
ſtrong wilfulnes of the affections, who
are oftentimes ſo feirce and vncõtrola
ble as they ouerwhelm reaſon & virtue
by which the ſoule receiues medicine

and preſeruation: but then they are no more called affections, but paſſions or perturbations,

What Paſſions or perturbations are.

PAſſions or perturbations, are vyolent motions which (vnleſſe reſtrained) carrye the Soule headlong into many miſchiefes. The groundes that they proceede from are falſe opinions, which perſwade vs otherwiſe of things then they are in deed. And theſe falſe oppinions are alwayes accompanied with theſe foure thinges, immoderate deſire, vnbridled ioy, immeaſureable griefe, and extreame feare, which do carry the ſoule hither and thither, and in the ende ſo ſubdue the reaſonable power thereof, as they make it ſeruile and obedient vnto the ſenſuall appetite of the wil: as we haue examples in Hiſtories, how ſome haue grown mad

throgh

through anger, ſome kilde themſelues for griefe: ſome died with immoderate ioye, and other ſome languiſhed through a fond and impatient deſire. But all paſſions which are in the body are not of this nature, there are ſome which are good and neceſſary, and do properly belong vnto the body, euen from the firſt creation, which are not to be reproued, nor can be taken away without the vtter ruine of humane nature: as the deſire of eating, drinking, and ſuch like: yet theſe are not ſo neceſſary neither, but that they likewiſe ſtand in need of gouernement, or elſe they quicklie run into ſuperfluitie.

How affections become paſſions.

AS the earth when it ſwalloweth in ſtead of ſupporting; the water when it drownes, in ſtead of refreſhing: the ayre when it ſtifles, in ſtead of comforting: and the fire when it burns

in

In ſtead of warming: are no longer accounted profitable but pernitious; euē ſo the affections, when they once turn from that good end and purpoſe, for which they were annexed to mans nature, they are no longer profitable, but hurtfull, nor any longer to bee called affections, but perturbations. As for example, hope was giuen vs to ſeeke after God our ſoueraigne good, in whom alone we find all delight, reſt, and pleaſure: but if this hope preſume too farre, it is no longer hope but preſumption. In like manner, feare is giuen vnto vs, to ſtande in awe of Gods iudgements; but if this feare paſſe his appointed limits, it is no longer feare but deſpaire.

How to remedie paſſions.

THe beſt remedie againſte the paſſions of thę Soule, is to preuent and hinder them that they take not roote in

in vs, but ſo ſoone as they begin to ſtir, to bridle them by the authoritie of vertue and reaſon, which we ſhal the ſooner accompliſhe, if we perſwade our ſelues that the good and euil of this life (which are the cauſes that our mindes are depriued of all content) are indeed neither good nor euil, and conſequentlie that they ought not to breed paſſions within vs. For to iudge vprightly, what is honour, wealth, riches, beautie, and ſuch like, but good thinges in opinion onely, and not in deed? And what is pouertie, ſickenеſſe, impriſõment, and ſuch like, but euill only becauſe we imagine thẽ ſo to be, and not that they are ſo in their owne nature? It was neuer or very ſeldome ſeen, that paſſions did ariſe in vs for that which is the true good of the ſoule, but onely for that which fooles doe falſlie call good, and Philoſophers tearme the goodes of the bodie, and fortune. No man doth ſo deſire vertue, as that when

he hath obtained it, he reioiceth exceſſiuely therin, nor doth any man ſo feare the obtaining of her, as that the feare thereof driues the ſoule from her ſetled quietneſſe. But ſince the hauing of her is the true happineſſe of the ſoule, freeing our mindes from all perturbations, and enduing vs with a firm and ſtable poſſeſſion; againſt which, neither Fortune, ſlaunder, death, nor old age can preuaile; let vs (to returne at laſt to that from which we haue al this while digreſt) embrace her as the Soueraigne ruler of our thoughts, whoe togither with the grace and ſpirit Diuine, is onlie ſufficient to giue the ſoul in this life peace and reſte, and in the life to come immortall glorie.

What Vertue is.

VErtue (according to the opinions of Phyloſophers) is a diſpoſition and power of the reaſonable part of

of the ſoule, which bringeth into order and decencie the vnreaſonable part therof, by cauſing it to propound a conuenient ende to it owne affections and paſſions, whereby the ſoule abideth in a comely and decent habite, executing that which ought to be don, and declining from that which ought to be ſhunned. And therfore it is ſaid, that he which hath vertue is only happie, though he be plunged in a thouſand miſeries: and he that is accompanied with vice is onlie vnhappie, although he haue the wealth of Creſus, the empire of Cyrus, or the glorie of Alexander.

The effects of Vertue.

VErtue may be ſaid to be the hauen of the ſoule, the nurſe of piety, the mother of content, the root of bleſſednesſe, the ſhield againſt aduerſity, the ſtaie in proſperitie, the beautie of cities,

ries, the glorie of kingdomes. The holie patriarke Abraham, got himselfe more honour by his vertue of obedience, in shewing himselfe ready (at the commandement of God) to offer vpp his only son Isaack, then by the great victorie which he obtained against diuerse powerfull kinges, in redeeming his brother Lot, when he was taken prisoner Gen. 14. Ioseph was more renownd for his continencie in withstanding the lust of Potiphars wife, then by being made high stuard of king Pharaos house. Gen. 39. If the power of virtue in these men be so greatly to be admired, that knew the immortal god, and were guided and led foorth by his holie spirit; how much more than may we stand confounded at the example of others, that neither knew God nor the true immortalitie of the soule; and yet prefer the regard of vertue before al other thinges in the world, yea before life it self. Anacharsis led with the loue

of

of vertue, left the kingdome of Scithia to his younger brother, and trauelled into Grecia, where he learned Philosophy of Solon. Anaxarchus chose rather to die, than to be thoght so inconstant as to bewray the counsel that was held against the tyrant Nero. So that virtue at all times & in all persons, is the most excellent & happy thing that may be.

Why some men regard not vertue.

THere are three principal excuses or pretences, wherewith some men wold fain color their negligēce, in not regarding the studie or practise of vertue. The first, is the difficultie therof; they say it is a hard & laborious matter to attain to the knowledge of it, vsing the same perswasion that the Athenians did in their prouerb: Non licet cuiuis adyre Corynthū. Twas not for euery one to arriue at Corynth; euen so say they, it is not for euery one to be a stu-

in Philoſophye, nor ſtands it with the dexteritie of euerie ones wit, or the abillitie of his minde, to trafficke with ſo magnificent a prince, as virtue is, therefore ſay they, it is better to content our ſelues in the courſe of meaner matters. How abſurd a ſtarting hole this is, appeares in that, euen in thoſe weake matters which they preſer before the ſtudie of virtue, for the moſte part, they ſpend more time and aduenture more danger to compaſſe their deſire, then they ſhould haue done in anie point of the diſcipline of virtue, and yet when they haue what they would haue, it is rather their deſtruction then their happineſſe, their diſturbance thē their quiet: as we ſee in the end of riches, how will the couetous man, labour and ſweat, ſpare and pinch himſelfe, to the intente he may haue his bagges cramd and his coffers ſtuft? and yet when they are ſo, his fear is greater to loſe them, then his care was before

to

to get them; nay oftentimes he is constrainde to forgoe them, euen with the forfeyture of his life. Euen so in honor, the ambitius man wil refuse no paines, thinke much of no extremitie, but be readie to indure the heate of summer, the colde of winter, to watch, attend, ride and run, in hope to reach at laste the top of preferment: which when he once hath got, and thinkes to sleep securelye, some siniſter blast or other shakes his tottering state and hurles him suddenlie downe into the pitt of all disgrace and obloquy. But these are indifferent thinges, and in some sorte tollerable enough for men to spende time about them, but in cases altogether condemnable, is it not an vsuall or ordinarie thing, to see & heare of men that doe take more paines to tread the path that leades to hell, than the godlie doe to finde the waie, that guides to heauen? we need no far fetcht examples for the proofe herof; it is thought

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the Guisians before they brought to passe the bloudie massacre at Parrisse, were eight or nine whole yeare busied and imploied in meetings, consultations and beating their brains about it. Richard the third king of England was almost twentie yeares in plotting and complotting bloudie and secret murders, to make the waie smooth for him to come vnto the diadem. Herodes thoughtes were neuer quiet, after hee heard of the birth of Christ, til the hower of his death, how he might distroie and shed his guiltlesse bloud: in lesse than halfe which time he might haue learned the grounds of true christianity, and haue saued his own soule. The like we may conclude of al others that think the knowledg of vertue tedious and hard to attain (the end wher of is happines and peace) wheras they are cõtent to spend more time & sweat, vnder the burdē of greater labor, to attain to those things whose end is misery & distruction. The 2. color or pretence

wherby men labor to cloke their ſlacknesin the ſtudy of vertue is pouerty, we finde (ſaie they) by experience, that vertue giues her louers and welwillers aboundance of knowledge, but verie little wealth: plentifull braines, but verie needy and penurious backes: admit it were ſo, yet let me aſke this queſtion; whether is better the riches that ſhall neuer vaniſhe, or the riches that dailie are ſubiect to caſualtie? whether more excellent, the poſſeſſion whoſe fruite is eternall, then the poſſeſſion, whoſe profits are momentarie and euer fading? I thinke there is no man ſo void of reaſon, but will ſay the former: but notwithſtanding this difference it is manifeſt that ſuch carpers & detracters doe walke in a very palpable and groſſe errour. For why, vertue is ſo far from leauing her friends deſtitute and contemptible, as ſhe is the cauſe continually both of wealth, honour and promotion. Did not Iacob proſper and growe riche in the ſeruice of his

Vncle Laban becauſe of his vertuous diſpoſion? was not Alexander ſirnamed the great, rather for his virtues than his victories? And what I praie brought Eſter & Mardocheus in grace and fauour with king Ahaſhueros but their vertues?

The third and laſt pretenced cauill againſt the ſtudie of vertue, is the perils which it bringes men into, by reaſon it hazardes their liues, liberties, & welfares: for ſay they, to reproue mens behauiours wherunto they are naturally inclinde, or to find fault with their delightes, or condemne their actions (as commonlie the virtuous are ſtirred vp to doe) is but a meanes to make thē incur hatred, lie open to checkes and tauntes, and be ſubiect to a perpetuall warfare of an infinite number of ſuch like inconueniences. I anſwere, that through the mallice of the diuel and of the world, it is true in deed, that vertue is many times liable to ſuch afflictions:

tions: but withall we muſt remember, that as the meaſure of calamitie which inſiſtes vpon vertue is great, ſo the meaſure of patience which accompanies her, is likewiſe great; yea ſo great, that it maketh thoſe thinges which ſeeme ſowre and vnpleaſant, to haue a moſte ſweet and delectable taſt: hence it is, that many vertuous men haue ſuffered a thouſand outrages with ſuch conſtancie, that tyrants haue binſooner wearie in perſecuting, than they in ſuffering: naie they haue vndergone their martirdomes with ſuch ioy, as in beholding of them, you would either haue thought they had beene ſenſles, or that in ſeing them, you did not ſee them. Witneſſe the example of Ignatius, a holie and religious man, who being condemned and throwne into a caue to be deuoured of wilde beaſts, when he felt their teeth take hold in his fleſh, cried cheerfully out, as if he had felt no paine, grinde ſmall, and

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make ſweete manchet for my God to feed vpon. To come neerer home. Bi. Cranmer Archb. of Cant. (as we read) was a man of that vertuous reſolution, that without ſhrinking, he ſuffered his right hand to burn off, with the lingering flame of a torch; and therfore we ſee, as vertue is ſubiect to calamity, ſo is ſhe ſtrong to make a ſcorne of calamity.

What Vice is.

AS no man can loue vertue or anie other good thing, before he know the goodneſſe therof; no more can we hate vice or anie other euill, except we firſt vnderſtand what it is. Therfore we do here oppoſe theſe contraries together, to the intent, as thereby vertue will appeare more excellent; ſo Vice may be knowne to be more lothſome, vile and deteſtable. Vice is ſaid to be a iarring or inequality of manners, the true eſſence of vnhappines, the ſicknes of the ſoule, proceeding from a nautie

disposition of the will and affections, to al corruption of pleasures and vnbridled desires, so that in the end wee become most vnhappy, yea more wild & sauedge then bruite beasts themselues.

The effects of Vice.

BEside, that vice is the mother of all disorder, rancour, murder, contention, periury, lust, and such like, it hath four other principall and most daungerous effects. First, it is the depriuation of grace, it robs a man of the fauour of God, and leaues him in the power of the diuell: and what it is to be forsakē of god, appears by the example of saul that slue himself, & Iudas that hanged himself. Secondly, shame in the world, for it leads men blindfold (as the Prophet did the Aramits 2. king. 6. 20. til it hath broght them into the midst of al infamy, and then it opens their eies & lets them see their ignorāce and folly.

The

The third is torment of conſcience, which is equall with vice, both for birth and age, and followes it no other wiſe than the ſhadow doeth the body. For euen at the ſame inſtant that wickedneſſe is committed, ſhe frameth in and for her ſelfe her own puniſhment, which beginneth to afflict & torment her with the remorſe thereof: and this is it, which the Diuines call the worm of conſcience that neuer dieth, but continually (like Titius vultur) tyreth vpon the hart of a malefactor, accompanyeng his miſerable life with ſhame, confuſion, frightes, and continual diſquietneſſe, euen to his lateſt gaſpe: ſo that his whole life is nothing elſe but a figure of eternall death: as is made apparant vnto vs by the example of Nero, who when he had ſlaine his owne mother, could neuer ſleepe quietlie in his bed, but alwaies thought hee ſawe her follow him and torment him with firebrandes. We read another ſtrange exam-

example to the like effect in our engliſh Cronycles, of king Richard the ſeconde, who hauing put to death the Earle of Arundel and other noblemen, (rather for that they reprooued his vyces, and ſought to bridle his headſtrong youth, than for anye capitall point of treaſon) was ſo troubled afterward with remorſe of his bloudye fact, as that one night he ſtarted out of his bed, and being in great agony and paſſion of ſoule, would not be perſwaded but that the Earle of Arundell was reuiud and ſought to perſecute him, til ſuch time as he had opened his graue, and ſaw that his dead bodie lay there ſtill without a head.

The fourth and laſt effect of vice and wickedneſſe is infection, for it is not onely noiſome and pernitious to him in whom it remaines, but it alſo vſeth him as a meanes to corrupt and ſpoil others: the proofe hereof we ſee dailie, in that there is not any wicked perſon,

but

but he will labour to make others like himselfe, which if he cannot bring to passe, yet he wil think them to be such, and seeke to perswade the worlde that they are such, or rather worse than he himselfe is.

Why men are more prone to Vice then Vertue.

THere are fiue moones that stirre vp men rather to consent and followe after vice than vertue. The first, is the cursednesse of our nature, which lyke the earth, vnlesse it be manured and tilled, wil bring forth nothing but weeds and brambles.

The second, is the disguise which vice puts vpon her, blearing mens eies with false and fained shewes, so that she creepes into them and bewitcheth them, vnder the title and cognisaunce of vertue, as when she perswades them and sets before their eies the things of

this

his world as their true and onely felicitie.

The third is authority; some men will be the more audatious and readye to commerce with Vice, for that they thinke their high birth or calling may be a prueledge for their lewde behauiour: but such men forgette, that to whom more is giuen, of him more shal be required, & that the greater shame and scandall shall redound to such a one, who being borne to commaund men of all estates and condicions, and like a Lampe to giue light vnto them; doth notwithstanding suffer himselfe to be made seruyle to such vyle and abiect thinges, as are sensuality, ignorance, concupisence, and other like effectes wrought and brought foorth by Vice.

The fourth is wealth, which oftentimes makes men dreadlesse to run into vnlawfull practises, for that they know they can purchase impunitie, and

beare awaie the matter with their monie: but this proceedes from the corruption of the age wherin they liue, for if there were no bribe-takers, there would be no bribe-giuers.

The fift and laſt, is cloſe conueiance: manie thinke becauſe they can hide their vncleaneſſe from the eye of the world, and ſo eſcape the temporall punishment, that therefore they are ſafe, and need not feare to wallow in their vices: but I would wiſh thē to cōſider, that although their cloſſets and ſecret corners, are hid from the world, yet not onhe thoſe places, but the very reines and center of their hartes lies open as noondaie to the ſight of God, who wil one daie become a ſharpe cenſurer of their ſecret filthineſſe.

Vertues firſt iſſue.

THe firſt iſſue that vertue makes, is twofold, Theological and Morall;

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Theologicall, ſpreads it ſelfe into three braunches, Faith, hope, and charitye. Morrall into foure; Prudence, Temperance, fortitude and Iuſtice. And from theſe as from ſo manie liuelie and euer flowing fountaines, doe iſſue and proceede all kinde of duties required of vs either towardes God, towards men, or toward our ſelues.

What Dutie is.

DVtie is the bond, or obligation of the ſoule, wherby we are moūd cheerfully and willingly, without force or conſtraint, to be to euerie one that which we ſhould be, and that which we are borne to be; namelie that we ſhould be holie to God, righteous to the world, and ſober to our ſelues. The performance of which dutie in theſe ſeuerall points, makes our life perfect, & acceptable, but failing in any one of the, we fail in that for which we were

created, and ſo conſequentlye ſhall neuer attaine to that end and ſoueraigne good, for which theſe dewties were appointed, namely eternall happineſſe. Therefore it is a fond opinion of thoſe men, that thinke al is well with them, when they haue well prouided for themſelues: a further charge is laid vpon them, they muſt alſo be carefull for others, and labor ſo far foorth as in them lyes for the common good and profitte of all men. For he liues moſte orderlie and moſte happelie, whoe as little as may be, liueth to himſelfe: and he moſte diſorderlie and moſt curſedlie that liueth onely to himſelfe, and hath regard of nothing but his owne profit.

The ſubiect of Theologicall Vertues.

THe ſubiecte wherein Theologicall Vertues abide, are the faithfull harts

hearts of Christians onelie, for no man can be saide to haue Faith or Hope in that sense as the holie ghost prescribes, but such as are ingrasted in the promises of God, thrugh Christ. The Pagan Phylosophers had some slight knowledge of Charitie and the vse thereof, in that they had a care to preserue humaine societie; but to say they had either Faith or Charitie after that manner as is required at our handes, were most absurd, considering they neuer so much as dreamt of anie Messias or resurection of the bodie.

How Pagans may haue Faith

FAith is diuerslye taken, firste in the Hebru tongue, it is put for veritie and truth. Secondlie in the greeke, wherein the Apostles and Euangelists writte, for perswasion: Thirdlye amongst the Latines, it signifies a con-

ſtancie which men obſerue in their words and promiſes, of which we wil ſpeake hereafter. Fourthly, according as it is effectuall to ſaluation, the holye ſcriptures call it the ground of thinges which are hoped for, and the euidence of thinges which are not ſeene, Hebru. 11,1. that is, Faith is an aſſured confidence of the accompliſhment of gods promiſes made vnto vs in Chriſt Ieſus. As it is thus taken, it hath no reſidence in the breaſts of Pagans, but as it is vnderſtoode the other three manner of waies, it may bee as well in them as in vs.

Two ſorts of chriſtian Faith.

THere is firſt a iuſtifieng Faith effectuall, and accompanied by good works, not that good works are the merits or any cauſe of our ſaluation; but that they doe neceſſarily followe faith as the fruites and declaration thereof: for if we ſhoulde attribute any parte of

our

our ſaluation to our owne merits, then were not our redemption of the free grace of God, but of deſert: as is in the epiſtle to the Romans 4. chap. to him that worketh, the wages is not counted by fauour but by debt. Againe, Gen. 3, 10. The workes of the Lawe are vnder the curſſe, but he that beleeueth in the ſonne, hath life euerlaſting. Iohn 3 36. Therefore faith onely iuſtifieth, though this faith be neceſſarily accompanied with good workes.

Secondly, there is another kinde of Faith, which only conſiſteth in word, without any deſire to expreſſe the ſame in action: as there bee many that will ſay, they beleeue in God, and they beleeue his word, and they tremble at his iudgements; but to be mercifull vnto their brethren, to relieue the poore, or helpe the fatherleſſe or widdow, that they either care not for, or think to be no part of their dutie: but this a dead faith, an vnprofitable faith, and ſuch a

faith

faith as the diuell himſelfe hath Ia. 2. 17. 19.

How Faith is in vs.

FAith is in vs, neither by nature; for by nature we are the ſons of wrath and deſtruction: nor by rewarde, for then might Symon the ſorcerer haue purchaſed it with monie. Act. 8. 20. Nor by our own induſtrie, for though Paule plant and Apollo water, it is God that giueth the increaſe 1. Cor 3. 6. But by the ſpirit and free gift of god, and by the meanes which he ordaineth for vs to receiue the ſame gifte, which is by the hearing of his worde, preached and taught vnto vs.

The oppoſite to Faith.

THat which ſtandes againſt Faith is infidelity and Atheiſme, which is of

of foure ſortes: The firſt is of thoſe mē that thinke there is no God at all, but that the world is gouernd by the courſe of nature, had neuer beginning, nor ſhall euer haue end.

The ſecond is of thoſe, that although they can be perſwaded that there is a God, yet they will not beleiue that he hath anie reſpect to the actions and courſe of mens liues.

The third is of ſuch, as beleiue after a ſort there is a God, and that by his prouidence all thinges are gouerned; but will not be perſwaded there is anye iudgment or reſurrection of the body, after this life.

The fourth and laſt is of thoſe, that beleiue there is a god, the creator, guider and gouernor of all thinges, that weighes mens actions, and ſhall ſit in iudgment vpō thē at the general day of reſurrection, but yet in their manner of conuerſatiō, throgh their ſins & wickednes, they ſeem to deny all this: and ſuch kinde

kinde of Atheiſtes may the beſt Chriſtians be: for there is none that doeth good, no not one Pſal. 14. 4

What hope is.

HOpe is an affection of the ſoule, ſo imprinted in our hearts, that we doe not onlie certainlie expect the fruition of thoſe good things promiſſed vnto vs in the ſcriptures, but we alſo patientlie abide anie extremitie of this life with a ſetled, conſtancie and peaceable tranquillitie of mind, becauſe at length we knowe we ſhall inioy them.

Two kindes of Hope.

THe firſt is, that which is grounded vpon the promiſes of God, which is alwayes certaine and infallible, becauſe he that is the end of ſuch a hope, is

is truth it ſelfe and neuer changable.

The ſecond is a vaine, doubtful, and deceitfull Hope reſting vpon earthlie and tranſitorie thinges, and becauſe they are alwais fleeting and euer chan ging; ſo is the Hope that dependes vpon them: as we ſee by experiẽce in the affaires and enterpriſes of this world, ſometime we hope for one thing, and the clean contrarie happeneth vnto vs. A learned Athenian was wont to ſaye, that there are two thinges verie hurtful vnto men, Hope and loue, the one leade them on to ſeek out meanes to execute their thoughtes, and the other perſwaded them of good ſucceſſe. But as the one proued oftentimes a falſe guide, ſo the other deceiud them with their promiſed reward.

The fruites of Hope:

HOpe is commended in this, that it ſtealeth awaie our labours, cauſeth feare

feare of perril to ceaſe giues vs comfort in aduerſitie, being in il caſe promiſeth vs better fortune, abideth with them that haue no others goodes, and (like a ſoueraign medicin, or precious balm hourelye applyed) preſerues mannes weake and crafie life. Alexander the great, when he was to make warres againſte the Perſians, inquired of his friends that were to follow him, how they were prouided: and finding them but bare and needie, gaue vnto ſome great offices; to ſome landes and poſſions; to ſome Iewells and great ſomes of monie; and to ſome the preſidentſhip of rich townes and Cities. And when he was asked of Perdicas one of his coũcelors, what he reſerued for him ſelfe: he anſwered, Hope: ſo greate a power and force did this conquerer attribute thereunto, that if he had nothing elſe in the world, yet by hope he had all thinges.

The Titles of Hope.

HOpe is ſaid to bee a guide to direct vs, a prop to ſtrengthen and vphold vs, and a ſpur to pricke vs forward with boldneſſe in all our actions; prouided that it be alwaies fixed vpon right and equitie.

The difference betweene Faith and Hope.

BY faith we beeleue the certaintie of thinges, but by hope we already inioy them. By faith we are wel perſwaded, but by hope we are wel rewarded. Faith is euer permanent, but hope no ſooner hath got the thing it hoped for, but ſtraight way it dies and comes vnto an end: as for example, we ſhall ſtil beleeue that Chriſt is our ſauiour, althogh we be rapt into heauen & there raign with him, but we no longer hope for that bleſſednes, becauſe we then enioy it.

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The oppoſite to Hope.

THe oppoſite to hope is Deſpair, which is a certaine puſillanimity or faintnes of the heart, vtterlye drooping and diſtruſting the ſucceſſe of things, and therefore wiſheth rather to lie ſtill and languiſh, than to riſe vp and proſper.

What Charity is.

CHarity is an affection of the heart, which bindeth vs to loue God, becauſe he hath loued vs, and to do vnto men, as we would bee doone vnto our ſelues. Of all vertue it is the moſt excellent. For loue is the fulfilling of the law And as the apoſtle ſaieth; Though I ſpeake with the toong of men and angels, and haue not loue, I am but as a ſounding braſſe, or a tinckling cimbal. 1. Corint. 13, 1.

How

How we may be Charitable.

WE maye be Charitable foure manner of waies, firſt in pardoning our neighbours their offences, ſecondlie in diſtributing to their wants, thirdly in defending their wrongs; and fourthly in admoniſhing them of their errors and ignorances.

In whom Charity is.

CHaritie remaines not in ſuch, as are enuious, proud, ambitious, or churliſh; but in ſuch as are meek, gentle, patient and long ſuffering: and theſe and ſuch like are the fruites and effectes of Charitie. We reade of a Philoſopher, called Heraclitus, who although hee were a heathen and knew not the true God, yet he had ſo great an inſtinct of Chriſtian Charitie in him, as it is ſaide of him, that all his whole life he did nothing but weep and poure forth flouds

of

of teares, in compaſſion of mens follies and miſeries. The life of our ſauiour Chriſt (as writ the holie Fathers) conſiſted of two things, in paſſion and cõpaſſion; either in ſuffering for vs, or in ſuffering with vs.

The oppoſite to Charitie.

THat which ſtands againſt the effect and power of Charitie, is obduracy or hardneſſe of heart, which is a kinde of vicious qualitie, that ſhuts vp our eies from relenting, our handes from giuing, and our mindes from pittieng: but our ſauiours councel is otherewiſe; giue to him that asketh, and from him that would borrow, turne not awaie thy face.

A ſecond iſſue of Vertue.

To the aforeſaide Vertues there are belonging or depending other vertues

tues alſo; as namely Religion, Deuotion, Contemplation, Zeale, Indignation, Praier, Repentance and ſuch like.

What Religion is.

TO deſcribe Religion, according to the properties therof: Firſt, we may call it Religion, of reelection; becauſe where by our ſinnes we had loſt Gods fauour, by Religion wee were choſen and brought into grace again: Second lie, we may call it religion, of relection, that is of reading ouer: becauſe he that wil be religious muſt often read & ſtudie ouer the Scriptures: Thirdly, we may call it religion, of relition; that is, of leauing of our wickednes and our owne wayes, and cleauing to God and his wayes: laſtly, we may cal it religion, of religation, that is, becauſe it bindeth vs againe vnto god, frō whom we were ſeperated: ſo that of theſe pertculers, we may conclude this gene-

neral, that religion is the Vertue, wher in consisteth the seruice of God and the saluation of our soules.

What Deuotion is.

DEuotion is a word derived from the Latine Deuoueo, which signifieth to vowe or addict ones selfe, to some thinge which wee knowe to be good, and therefore the heart of man, after it once hath had a tast of religion, and the sweetnesse thereof, deuotes it selfe wholie to the act and exercise of godlines, which is the fruit of religion; so that deuotion may be called a heauenlie disposition of the will, enclining to all such things with great affection and earnestnesse, as appertaine to the seruice of almightie God.

The Properties of Deuotion.

DEuotion according to the excellent effectes that proceede from it, may

may be compared vnto three thinges: Firſt vo a blaſt of freſh aire, becauſe as the holeſome aire refreſheth mans bodie, ſo the ſpirit of God by deuotion, refreſheth and comforteth our ſoules.

Secondly, it may be compared to a precious ointment: For as a precious balme or ointment, ſuppleth and mollefieth the ioynts of mans bodie, making the nimble for performance of actions, euen ſo deuotion viuifieth & quickneth the powers of the ſoule, endoing them with that quicknes and agilitie, as that they may eaſilie tread downe and run ouer the difficulties & drowzineſſe of the fleſh, to follow vertue, and the works of the ſpirit.

Thirdly, it may be compared to an oderiferous perfume; For like as a perfume, killeth the ſtenches or il ſauours in a houſe or lodging, ſo as they cannot be perceiued; euen ſo deuotion ſo long as it abides in the heart, ſpreadeth abroad ſuch ſweet and oderiferous

fumigations, as that the noysome and ſtinking appetite of our euill deſires, can not be ſo much as perceiued or felt.

What Contemplation is.

AFter that by continual cuſtome, deuotion becomes a habit, it bringes foorth another excellent vertue called contẽplatiõ, which is a reſt of the ſoule and ſpirit in the conſideration and beholding of all Gods fauours and mercies: ſo that night and daye it meditateth thereon, as a thing wherein conſiſteth all delight & true happines, and from this proceedeth alſo thankeſgiuing, zeal, and indignation.

What Zeale is.

AS vpon the conſideration of gods fauours and our owne vnworthines, we are moued to giue him thanks: ſo from the ſame head, ſpringeth another

ther duty, which is a care ioined with a kinde of diſdaine or iuſt diſpleaſure if at anie time, we ſhall chaunce to ſee him diſhonoured or vnreuerently vſed by his creatures, becauſe we intirelye loue him and hold him deare vnto vs: and this affection or good motion of the ſoule is called zeale: prouided alwaies, that it proceed not of ignorance This made the good ſeruants of God (that were otherwiſe verie meek, gentle, and patient, in any indignities offered to themſelues) to become impatient and full of anger, ſhewing inuincible courage and implacable minds, till they had reuéged the iniuries done vnto their God. As appeareth by the example of Moyſes, who deſcending from the mount, and finding the people of Iſraell worſhipping a Caulfe, threwe the two tables of ſtone wherein the Lawe was written, and brake them all into peeces, and yet beeing not ſo ſatiſfied, ground the image into

pouder, made them drinke it, and then commanded the Leuites to gird them with their swordes and to go thorough the hoast, and slay euery man his brother, and euerie man his companion, and euerie man his neighbour, insomuch as there fell that daie of the people, aboue three thousand. Exod. 32.

What Indignation is:

INdignation, is a greefe wrought in our mindes, when we see some good befall an vnworthie person, and hee that is worthie to be depriued thereof: As when we see the honour that is due vnto God, attributed vnto men, Idols, or anie other thing: or in humane affaires; when we see men of no desert aduaunced to worshippe and dignitie, and the vertuous kept back, left destitute and despised. This vertue of indignation hath some resemblaunce with the former of zeale, but that zeal takes his

his beginning from ſome euill that befals a worthie perſon; and indignation ariſeth from ſome good which befals an vnworthy perſon. Beſide, indignation is not altogether ſo forceable as zeale, nor doth ſo ſoone breake forth into redreſſe or eaſe of it own wrongs, but rather ſmothereth diſcontent, and flieth to praier rather than to violent purſuite.

What praier is.

PRaier, is a talke or conference with God, either in mind ſubmiſſiuelie, or in word more openlie; wherby we lift vp our hartes, our eies & hands, vnto him for his helpe and mercy, either for our ſelues or others, in the time of calamitie, want, or affliction.

Why our praiers manie times are not heard.

There

The Genealogie

THere are ſixe reaſons why we praie many times and are not heard: firſt becauſe we are not in Charitie, when we pray.

Secondlie, becauſe we praie not with a full hope and aſſured faith to obtaine that which we praie for, but are waue-ring or doubtfull of Gods mercie and louing kindneſſe toward vs. Ia. 1.

Thirdlie, becauſe we doe not pray in the name of Ieſus Chriſte, without whoſe interceſſion nothing is acceptable in Gods ſight, and through whom the father will giue vs whatſoeuer wee aske. Io. 16.

Fouthly, becauſe we pray more to ſatiſfie our own luſtes, than to glorifie God: more for temporal thinges, than ſpirituall thinges.

Fiftlie becauſe we vſe much babling, as though God did not know what we ſtand in need of, except we ſet foorth our defects, with an elaborat and rhetoricall kinde of oration: and becauſe

we

we pray not continually, but vſe our inuocations by ſtarts.

Sixtly, becauſe we are not ſo feruent as we ſhould be, nor ſo attentiue to the matter we haue in hand; but ſuffer our thoughts to wander hither and thether whilſt our tongues ſpeake vnto God.

The efficacie of Praier.

FIrſt it is as ſwift as thoght, becauſe it isno ſooner conceiud in minde, but it is as ſoone receiud of God.

Secondlie, it is as pearcing as the ſharpeſt ſteel, for that it is no ſooner vtterred in the fervency of ſpirit, but it ſtraight way makes paſſage through the cloudes and firmament, euen to the preſence of god.

Thirdly, it is the greateſt and chiefeſt point of Charity that may be vſed, for that at one inſtant by prayer we may

may ſhew our ſelues helpfull to manie thouſandes, yea to the whole worlde, whereas by our bountie we can be beneficiall but vnto few.

Fourthly, it is more victorious then the mightieſt hoaſt of men, or the greteſt conqueror of the worlde; in that (with reuerence be it ſpoken) it doeth as it were ouercome God himſelf, who ouercommeth all things, and at whoſe becke heauen and earth ſhake: as appeareth by the example of Moyſes. Ex. 32. 10, 14. Likewiſe in Eliah, we may read the great force and efficacie of praier, who praied that it mighte not raine, and it rained not for three years and ſixe moneths. And againe, when he praied, the heauens poured foorth their ſhewers, 1. King. 17, 1: and chap. 18, 45.

At the praier of Ioſhua the Sun and Moone ſtood ſtill: and at the praier of Hezechias, the ſhadowe of the Dyall went back ten degrees. 2. king. 20, 10:

What

What Repentance is.

AS by faith we are ſtirred vp to beleeue Gods word, to depend vpon his promiſes, acknowledge his graces, and to bee zealous in his ſeruice: euen ſo, when by ſinne or the frailetie of our nature, we fall from any of theſe duties, to worke our reconciliation, we muſt laie hold vpon true repentaunce; which is a conuerſion or turning again vnto God. In which conuerſion we depart from euill, beleeue the promiſe of forgiuenes of ſinnes, and ſtudie to lead a new life, according to the Lawes of God: whereupon there follows theſe three good effects. The firſt is a cleanſing or deliuerance from ſinne, by the bloud of Ieſus Chriſt. 1. Iohn 17

The ſecond, is the imputation of the righteouſneſſe of Chriſt, when as his obedience, truth and innocencie, by faith is made ours. Rom. 5.

The third, is the acceptance into euer lasting

lasting life, for whom the Lord iustifieth, them also he glorifieth. Romans 8 But as true repentance is neuer without faith; so is it likewise at all times accompanied with good works.

What good workes we ought to doe.

INsomuch as the lord pronounceth he is worshipped in vaine with the commandements of men; therfore wee must practise and doe such good workes, as are prescribed vnto vs in the worde of God, Ezec. 20. because many things may seem good in our eies, that are abhominable in the sighte of God.

How good workes are to be done.

AFter that a godlye and religious man hath found out what workes are to be don, forthwith he addresseth him

himselfe to vnderstande in what sorte they are to be done: for resolution of which question, that one place in the Epistle to the Heb. 11, 6. may be sufficient, wher it is said, That without faith it is impossible to please god: so that the distribution of our good workes, must alwaies bee accompanied with faith in Christ Iesus. For neither loue nor obedience can be acceptable, except mercy and reconciliation for the mediators sake bee first apprehended. By this are excluded the good workes of the wicked and vnbeleeuers, in that howsoeuer they seeme beautifull and beneficiall to the world; yet god hath no reguard of their deedes: insomuch as they are not presented vnto him in the obediente and perfection of christes merits. As in the example of Scipio, and Dauid: they both fought for their countrey; Scipio fought, and Dauid also fought, and yet their warfare was not to bee accounted of alyke:

for

For the warfare of Scipio did not please God, because he was not regenerate, but the wars and labour of Dauid did please God, because he was accepted by faith.

The causes of good Workes.

THe causes that stir vp mens mindes and pricke them forward to worke wel, may be said to be three; The first is the necessitye of Gods commaundement, keepe my statutes (saith he) and walke therein. Le. 18. 4. Which necessitie of good workes or walking in Gods commaundement, stretcheth it selfe into foure other braunches, that is to say, necessitie of debt: we must doe good deedes, because they are a debt which God requireth at our handes. Ro. 8.

The second is necessitie of faith: hee that prouideth not for his owne, and namelie for them of his houshold denieth

nieth the faith, and is worse than an infidell. 1. Ty. 5. 8.

The third is the necessitie of auoiding punnishment, for vnlesse wee decline from inequity and performe the dutie of good Christians, the Lord will plague and punnish vs: he that knowes his maisters will and prepares not himselfe to doe thereafter, shalbe beaten with manie stripes. Mat. 12. 47.

The fourth is the necessitie of conuersion: because the Lord hath said, I desire not the death of the wicked but that he turne from his way and liue, Ezech. 33. 11. Therefore by necessity we are bound to fly from sinne and doe good, or else we shal neuer be conuerted to the Lord, nor the Lord to vs.

The second cause of good works.

THe second cause that may stirre vs vp to good workes, is the dignitie which we receiue thereby; being re-

gene-

generate by faith, and faith working in vs to Godlineſſe and all manner of Chriſtian-like exerciſes, we are made holie, as our heauenly father is holie, 1 Pet. 1, 16. Our bodies become the temples of the holie ghoſt, and of god himſelfe to dwell in vs: and what honnour, ioy and comfort that is, may be imagined by the honour and ioy that a priuate ſubiect receiueth, when his prince and Soueraign doth vouchſafe to come and lodge with him in his houſe. Therfore they that pollute this temple with the filthineſſe of Sathan, ſo that the holy ghoſt is either not admitted, or being admitted, is churliſh lie caſt out of his dwelling againe, let them imagine what an act of crueltie they commit.

The third cauſe of good workes.

THe third cauſe that may moue vs to obedience towards god, in the per-

performance of our duties both toward him and the world, is the reward and recompence which he hath promiſed ſhall ſucceed and redound vnto vs by our good workes; not for their owne worthyneſſe but for the promiſſe of his grace, which promiſe doeth aſſure vs not only of all good in this life preſent, but alſo in the life to come. 1 Tymo. 4. So that if neither the neceſſitie nor dignitie of good workes may induce vs to imbrace them, yet for the profit and cõmoditie that comes by them, let vs not neglect them. The Souldior reguardes not woundes ſo he may be conqueror: nor the Marchant the perils of the Sea, ſo he may growe wealthie, let it not be ſaide that they haue greater Zeale and Fortitude in ſeeking after ſhadowes, than the Children of God in purchaſing the ſubſtance.

The Second braunch of Vertues first issue.

THe second braunch of Vertues first issue, are these foure moste beautifull & gracious ofsprings; Prudence, Temperance, Fortitude, and Iustice: Which are called Cardinall vertues, for that al other Morall vertues (as vpon hindges) doe hange and depend vpon these. These are the guides of the soule, whereby all ciuill duties, either of man towarde man, or of man towardes himselfe, and consequentlie of both to the glorie of God, are directed in the way of truth and equitie.

The subiect of Cardinall Vertues.

THe subiectes wherein these Cardinall Vertues doe remaine, are the reformed and docible mindes, not onlie of Christians, but also of Pagans: nay

nay oftētimes the efficacy and ſtrength of theſe vertues, doe more clearelie ſhine and appeare in Pagans than in Chriſtians. What Chriſtian is ſo abſolute that may not learne preceptes of wiſedome, out of the bookes of Ariſtotle, Plato, and diuerſe other heathen Philoſophers? And ſo conſequentlie of all the reſt of the Vertues.

What Prudence is.

PRudence is the light of vnderſtanding, whereby we know God and affect his workes, to which knowledge is ioyned a diſcretion, to be able to diſcerne good from bad, profitable from that which is hurtfull, to the end we may ſhun the one and practiſe the other: it is to the minde as ſight (of all other corporall ſenſe) is to the body; for as the ſight is moſt peircing, cleare and apprehenſiue, ſo is prudence, by whoſe determinate and deepe iudge-

ment, all other vertues are gouernd in their good and commendable operations.

Why God gaue Prudence vnto man.

CONsidering that mens thoughts are wauering and their inuentions vnstable: and considering that the wilde affections of mans nature do rather opresse then cõfort, seduce then conduct the soule to that end for which shee is created, namely to the knowledge of God and his creatures: therefore hath the almighty (of his free grace and mercie) to lighten this darknesse, and remoue this danger, let fall a sparke of his eternall light (which is wisedome) wherby men see to gouern their actions, to the glorie of god, their owne good & the profit of humane societie.

How this wisedome appeares.

To

TO be known to haue wiſedome wil appeare two manner of waies: firſt inwardly by the dexterity of the mind, and decent cariage of the body, wherby ſuch as are ſo diſpoſd, are ſaid to be men of a good preſence, or men of a faire behauior. Secondly, it wil appeare outwardly in things belonging to our ſelues, as ſobriety of diet, or in thinges belonging to others, as in comely entertainment, well gouerninge of our houſe and family, and ſuch like.

The difference betweene wit and Wiſedome.

AS a tuneable Inſtrumente, in the hand of a an vnskilfull muſition, ſo is witte to manie men, in it ſelfe verie ripe and pregnant; but becauſe they knownot how to vſe it, therfore it ſtāds them in little ſteade: ſo that wee may

define wit to be a faculty of the minde, whereby men vnderſtand and knowe much good, but oftentimes they neglect to follow it: but wiſedome wee may tearme to be that correſpondencie of the powers of the ſoule, when will and vnderſtanding, knowledge & practiſe goe together.

Why wiſedome is ſaid to be the light of the minde.

WIſedome is ſaid to be the light of the minde, becauſe as the bodie hath two inſtruments to direct it, which are the two eies; euen ſo Prudence to giue both minde and bodie better direction, is likewiſe ſaid to haue three eies: The firſt is the eye of memory, with which ſhe beholdeth time paſt: The ſecond, is the eie of vnderſtanding, with which ſhe beholdeth time preſent: And the third the eye of prouidence, by which ſhe takes a vew of thinges to come.

Two ſortes of Prudence.

THe firſt kinde of Prudence, may be ſaid to be that ripneſſe of knowledge and experience which men haue in worldlie matters, and ſo Machevile may be ſaid to be a wiſeman, but ſuch wiſdome is accounted fooliſhneſſe before God. 1, Cor. 3, 19. And in the end intangles the owners in their owne craftineſſe, as appeares by the deſperate end of Achitophell. 2. Sam. 17. 23.

The ſecond kinde of Prudence, is that knowledge, which is had in deuine matters, touching the vnderſtanding of Gods word, and the myſterie of our ſaluation, which is called true wiſedome; and though the driſt hereof eſpeciallie tend vnto that end, yet is it not without a ſharp inſight alſo, and an able diſcretion in ſuch thinges as appertaines vnto this world: but it vſeth this, but as a ſeruāt, or handmaid

to

to the other. And this is that wiſedom which Solomon ſo greatly cõmendeth, and ſo largely beautifies and ſets forth in his booke of prouerbes, accounting all other knowledg, but as vanity in reſpect of this. When petition was made to the oracle of Apollo, to know what people or nation in the world was the wiſeſt & beſt learned, the anſwer was ꝑ the Hebrews were the wiſeſt mẽ, for that they had the knowledg of the true God, and ſo had not the reſt.

The daughters of prudence or Vertues third iſſue.

THough we may well ſay, that all other vertues take their beginning from Prudence, as the head and fountaine of the reſt, without which they are altogether vnprofitable, yet for the better vnderſtanding of her gracious effectes which ſhee bringeth foorth in the hearts of men, it ſhal not be amiſſe

to

to conſider that from her doe ſpringe & proceed theſe fiue peculier vertues: namely conſultation, vigilancy, dilligence, prouidence, and conſtancy: all which are made manifeſt vnto vs, in that are example of the fiue wiſe Virgins recorded in the 25 Chapter of the Goſpell after S. Mathew. Firſte, they had conſultation in preparing and prouiding themſelues to meet the bridegroome: Secondly, they had prouydence in regarding the length of time, and ſo furniſhing theſelues accordingly with oile: Thirdly, they had vigilācie, in watching for the houre of the bridgromes cōming: Fourthly, they were dilligent, in triming their lamps: laſtly they were cōſtant, in that, though they wayted long, yet they were not weary of their labour. So that by theſe neceſſary and helpful effects which follow wiſedōe, we may gather other vnneceſſary & hurtfull accedents which it may run into, if not ruled and tempered as it ſhould be. The

The maimes to Prudence.

THere are three ſpeciall euills which wiſedome may indanger it ſelfe withall, if it be not carefullie looked vnto: The firſt, is temerity or raſhnes when it either giues councell, or puts in execution anie thinge before mature and ſerious conſultation be had: or when vpon a ſudden determination, it concludeth vpon thinges vnknowne, for knowne; vncertaine, for certaine.

The ſecond is credulitie, when it ouerlightly beleeueth or giueth credit to any thinge it heareth, and doeth not firſt examine the circũſtances of euery matter; nor confer and lay them together, that ſo the truth may by ſifted out.

The third is curoſitie, which appeats two manner of waies: Firſt, when we pry into thinges forbidden, or couet to know more than God hath thought good to reueale vnto vs. As Ariſtotle,

that

that died for griefe, becauſe he could not finde the natural cauſe why the ſea did ebbe and flow: or of thoſe men that now a daies by their curious queſtions, ſtriue to knowe what god did before he made the world, or why he gaue not man ſuch a ſoule as might not ſin, with a number ſuch like impious and vnlawfull demaundes. And ſecondlie, when we ſeek to be renowmed, in ſhewing and expreſſing what power of wiſedome we haue in triffles and thinges of no moment, as he that ſpent much time and labor, in making a locke and a chaine of three and fortie linckes, that was in waight no more but one graine or wheat corne: ſo that it being tied about the necke of a flye, ſhe was able to drawe it after her. Anno Regno Eliſa. 21.

The oppoſites to Prudence.

Euerie

The genealogie

EVerie vertue holdes the myddle betweene two extreames, ſo that on the one ſide prudence is beſet with ignorance, and on the other with craft or ſubtletie. And as the one is vicious in reſpect of the defect, ſo the other is odious in reſpect of the exceſſe; the one is ſo farre from knowledge, as it knowes nothing, or verie little, and the other is ſo fraught with skil and experience, as it turnes the vſe thereof to many moſt vile and vngracious purpoſes.

What ignorance is.

WE may call Ignorance, an vnskilfulnes both in human and deuine matters, what we haue to doe, or what wee haue to leaue vndoone: what wee haue to chooſe and make much of, or what wee ought to reiect and auoid.

The

The effects of Ignorance.

IT takes awaie the sight of the minde, as blindnesse dooeth the sight of the bodie: it makes a man prodigal whē he should be liberall: couetous when he thinkes to auoid superfluitie: if a man be meane, it makes him fearefull, superstitious, vnprofitable, needie, sloth full, and vnfit for any thing. If hee be mightie, it makes him arrogant, rash, cruell, talkatiue, inconstant, and giuen to voluptuousnesse and lust. It is the spring of all errours, bad opinions, and absurd behauiors: and as by wisdome men are renowmed and had in reputation; so by ignorance, they become base, contemptible, and of no reckoning. Yet it is better than subtletie, because that which is misdoone through ignorance, is more excuseable, thā that which is misdoon willingly & against the conscience.

What subtletie is.

Sub-

The genealogie

SVbtletie is a vicious qualitie of the mind, whereby we diſpoſe the power of wiſdome to bad purpoſes; as to deceiue, beguile, ſeduce and intrap others, thereby to delighte or inrich our ſelues. The author thereof is the Diuell, and the companions that attend vpon it, Hypocriſy and diſſimulation; but the reward it ſhall receiue, is hate and ſuſpition amongſt men, & before God perpetuall reiection. One Neſtorius (as we read in hiſtories) was ſo ſubtile, and ſo full of hypocriſie and diſſimulation, as in the end for a iuſte puniſhment, his toong was eaten out of his head with wormes. Dyoniſius the tyrant, would cunningly ſmoth and laie ſweet baites, till hee had caughte ſuch as he woulde haue within his power, and then like the Crocodile hee would deuoure them; but in the ende he was thruſt from his throne and dyadem. So that we ſee by theſe and the like euents, that the iſſues of vertue are

of

of that conſanguinitie, ſo linkt and affied together, as they cannot one bee without another. For as no man can be perfectlie temperat, vnleſſe he haue wiſdome to direct and gouern his appetite, to know when, how, and wherein to be temperate: ſo in like manner, no man can be perfectlie wiſe, without temperance, which ſerues as an vmpire or moderator to keepe our knowledge within rule, and the boundes & limits which are appointed for it. Therefore it followeth that wee ſpeake nexte of temperance.

What Temperance is.

TEmperance is that vertue of the ſoule, whereby the appetite and vnrulie affections of mans nature are kept in awe and gouernment; ſo that the eie luſts not, the toong offends not, the hand breakes not forth into vn lawful actions, nor any part of the whol body

bodie ſtraies beyond that dutie required to the honor of god, and the good of our neighbour: this vertue is ſo neceſſarie, that like as a cunning Pylot in a ſhip, ſo ſhe ſits in the fraile veſſell of mans bodie, that but for her guidance, wold either be daſhed in peeces againſt the rockes of affliction, or ſinck in the ſandes of a thouſand temptations.

The opinions of Phyloſophers concerning Temperance,

AGapetus a Learned man, writing to Iuſtinian the Emperor (who was a verie temperate and well gouernde Prince) told him he was the inheritor of a double crowne; the one was the crowne of regalty, whereby he did cõmaund ouer men, the other was the crowne of temperance, whereby hee did raigne ouer his owne affections.

Socrates was of opinion, that nothing

thing did preſerue the ſoule in hir perfect eſſeace, nor lift her vppe if at any time ſhe chanced to fall through vice and impiety, ſo well as temporance.

Plato teſtifieth, that temporance is the mutuall conſent of the affections, whereby the ſoule liues in perpetuall harmonie.

Cicero, accounted it the pathe that leades vnto al decencie and comlines, both in worde and deed.

To what Temperance may be compared.

TEmperance, acording to the worthy effects that proceed from hir may be compared to theſe ſixe thinges: Firſt, it may be compared to the ſunne; becauſe as the ſunne drieth vp the foggie and miſtie vapors of the earth, euen ſo temprance drues awaie the darkneſſe and filthy euaporations of the ſoule, that otherwiſe woulde

choke it, and giueth it the comfortable light of reaſon, whereby it is refreſhed.

Secondly, it is compared to a bridle, that as a bridle reſtraineth the headſtrong wilfulneſſe of an vntamed horſe: euen ſo temperance in the middeſt of pleaſures and temptations, holdeth vs backe, and compelleth vs to followe reaſon.

Thirdly, it is compared to a ſharpe raſor; becauſe like vnto a raſor, it cutteth and loppeth awaie the ſuperfluity of corrupt deſires.

Fourthly, it is compared to a ſhield or helmet, becauſe as theſe twain keep off and defend the violence of our enimies weapons: euen ſo temperance is a bulwarke or defence, againſte the ſharpe darts of luxuriouſnes.

Fiftlye, it is compared to a tutor or corrigidor, becauſe with like authoritie as they command ouer their pupils, or charge committed vnto them, euen

ſo

ſo doth ſhe checke and beare ſwaie o-uer immoderate paſſions. Sixtlie, it is compared to a bonde orchaine; where-with things are bound vp and kept cloſe together, and thereby made of the greater force and preheminence: euen ſo by temperance, all other vertues are coupled and knit together into an inuincible ſtrength and power, which otherwiſe loſe that vigour and efficacie. As we ſee in fortitude, he that is of an high and couragious ſpirit, and wanteth temporance to rule and gouerne it, runneth many times into intollerable miſchiefes. Likewiſe in Iuſtice: he that would be eſteemed as a iuſt man, and is not able (through the helpe of temperanee) to keep his ſoule free from perturbations, will ſooner commit wrong, than patronage or propulſe iniurie.

The obiects of Temporance.

The genealogie

THe obiects whereabout this vertue is busied, and wherein she sheweth her power and authoritie, are many in number, but especiallie these: the desire of honor, riches, promotion, fame, dignitie: the passions of the minde, as ioy, griefe, feare, compassion, anger, hate, enuie, and such like: the bayts of loue, beutie, gorgeous attire, sumtuous buildings, dainty dishes, wine, musick, gaming, and all other delightes and pleasures. But here is to be vnderstood that we doe not set downe temprance, as binding her to that strict obseruation, as that wee would haue her depriued of pleasures, but our meaning is, that shee shoulde so vse them, as that thereby followe no inconuenience or abuse.

The daughters of Temperance, or vertues fourth issue.

There

THere are fiue other ſtems or plants that draw ſap and nutriment from this roote of Temperance; that is to ſay: Continency, Clemency, Modeſtie, Sobrietie, Frugalitie and order. All which, like true ofſprings of ſo gracious a ſtocke, helpe to beautifie the parentage from whence they are deriued.

What Continency is.

COntinency is that part of temprãce wherby concupiſcence and deſire are gouerned by councell and reaſon: This vertue did ſhine moſt clear in Scipio, who at the winning of Carthage, hauing taken a verie beautifull Ladie priſoner, was ſo farre from being amorous, as he ſent her away with a great dowrie, to him vnto whom ſhee was betrothed.

What Clemency is.

Cle-

CLemency is that parte of temporance, whereby (the mindes of men raſhlie carried awaie with hatred of anie one, or with deſire to hurte) are kept backe and reſtrained by gentleneſſe: Adrianus before he was made Emperor, enuieng a Romane for ſome diſpleaſure which he had conceiued againſt him ꝑ ſame day he was elected, meeting his enemy in the ſtreete, ſaide to hiw aloude, Euaſiſti, meaning that he being nowe a prince, might in no wiſe reuenge an iniurie.

What Modeſtie is.

MOdeſtie, is that power of the mind whereby honeſt ſhame and baſhfulneſſe, purchace good and deſerued honor. And becauſe ſhame is the foundation of modeſtie, it ſhall not bee amiſſe to ſpeake ſomewhat thereof.

What Shame is.

We

WE may define Shame to bee a kinde of modeſt feare, whereby we dread the danger of diſhonour or reproofe likely to happen vs, by ſome vndecent or enormous action: or an indignation conceiued againſt our ſelues, after the commiting of any diſhoneſt crime, prolocution of anie fooliſh and abſurde word, or the expreſſing of anie vnciuill or rude geſture.

Two kindes of Shame.

THe firſt is a good ſhame, whereby we are aſhamed of euill. The ſecond is a bad ſhame, whereby wee are (vnder colour of modeſtie) reſtrayned from performance of ſome good and laudable action, becauſe (againſt right and equitie) wee feare to diſpleaſe a multitude, or dare not withſtande the authoritie of him that is mightie. As Pylate, that faine would haue pronounced our Sauiour guiltleſſe, and yet becauſe

cauſe he feared the people, gaue ſentence vpon him againſt his owne conſcience.

Rules of good ſhame.

IF at a feaſt thou be inuited, to drinke more than reaſon or thirſt requires, be not aſhamed to refuſe it.

If a babler or ignorant fellow, ſeek to ſtaie thee by diſcourſing of vain and tedious matters, bee not aſhamed to ſhake him off.

If thy friend or any man elſe, either in act or purpoſe offend, b ee not aſhamed to reproue him.

If any man make a requeſt vnto thee that is either vnlawfull, or not in thy power to performe, ſhame not to denie him.

If any man aske thee a queſtiō wher n thou art ignorant, ſh a ne not to con eſſe thine ignorance, that thou mayeſt be inſtructed.

If

If any man withhold thy due, ſhame not to challenge it.

Effects of bad ſhame.

THeſe are the effects of bad ſhame. Cowardlines, Impudencie, liberty to ſinne, baſe flatterie, oppreſſion, neglect of benefite, betraying of ones ſelf, hate of the world, and proſtitution of the ſences.

What Sobrietie is.

SObrietie is properlie called a moderation in diet: a thing ſo eſteemed of wiſe men, as Auguſtus the Emperour, neuer vſed to ſit downe to meat before others had halfe dined, and was the firſt againe that roſe from the table. Pythagoras ſeldome or neuer drunk wine. Socrates wold alwais ſpil the firſt pitcher of water ỹ he drue for

for himſelfe, to this ende (as he ſaide) that he might acquaint his ſenſuall appetite to expect a conuenient time of reaſon.

What Frugalitie is.

FRugalitie, may be ſaid to be a moderation in expences, vnder which title, many haue beene ſo ſparing and neere themſelues, as they haue incurd great ſhame and infamye. As Lewes the eleuenth king of France, who was of ſuch a niggardly and pinching diſpoſition, as after his death, there was found in his chamber of accountes, a bill of expences, wherin was ſet down twentie ſouſe, for two new ſleeues to his olde doublet, and fifteene deniers for greaſe to greaſe his bootes.

What Order is.

ORder is a conuenient diſpoſition of all thinges (according to their worth

worth and dignitie) into that place, & at that time as ſhall ſeeme moſt requiſit. The world is called Mundus, which ſignifieth a well diſpoſed order of all thinges: by beholding of which, wee may learne to keepe our bodie (which is a little world) in vpright and eeuen manner, without confuſion.

The oppoſites to Temperance.

VPon the right hand it is accompanied with intemperance, and vpon the left, with Stupiditie: which are as two blinde guides, and looke vnto which ſoeuer of them temperance giueth conſent to follow, ſhee ſtraightway loſeth the name and title of Vertue, and is branded with the ſtampe of Vice.

What Intemperance is.

INtemperance, is an ouerflowing of voluptuouſneſſe againſt reaſon, and the

the health of the ſoule, ſeeking no other contentation than in that thinge which bringeth delight and pleaſure to the ſenſes; as appeares by the example of Vitellius Emperour of Rome, who had ſerued in to his table at one ſupper, two thouſand ſeuerall kind of fiſhes, and ſeauen thouſande ſortes of feathered foules: or of Phyloxenus, who wiſhed that he had a neck as long as a Crane, that the taſte and pleaſure of his meates and drinkes, might continue long, before they deſcended into the ſtomach.

How we may be intemperate.

WE may bee intemperate foure manner of waies. Firſt, in apparell, when we either couet that which is too coſtlie, or to haue more ſtore than is ſufficient, ſo that the moathes rather conſume it with eating than we with wearing.

Se-

Secondly, in meate and drink, whē we are lauiſh and ſuperfluous, or ouer nice and curious. Thirdly, in veneriall and other corporall pleaſures, whether taſted of by the eie, the eare, the hart, hand, or any other part: and fourthly in giuing way to our paſſions, as ioye, feare, anger, &c. without ſtop or controulment.

What Stupiditie is.

STupiditie, is a numneſſe or chilneſſe of the ſenſes, ſo that we neither haue feeling of any pleaſure, nor are moued with any deſire, but this is a defecte hardly or neuer ſeene amongeſt men (eſpecially hauing health of body) and therefore we will paſſe it ouer, & come to Fortitude, the third branch of Vertues firſt iſſue.

Whence Fortitude hath her denomination.

This

The genealogie

THis vertue of Fortitude, taketh her denomination neither frō ſtrength of bodie, hugeneſſe of limbes, toughneſſe of armour, walled townes, multitude of ſouldiers, nor any other munification of place or aduauntage of time; but from the generoſitie and greatneſſe of courage, which like a holy and ſpirituall fire liues in the heart, and from thence ſendes heat & vigour through the whole bodie, enabling it for the execution of difficult and mighty deedes.

Why it is annexed to mans nature.

THe ſeedes of all vertues are originally adioyned and fixt to mās nature, but by reaſon of the degrees of growth which the body hath they cannot ſhewe themſelues in anye perfection, before they be aduaunced and ſet forward by the help of Time, labour, and inſtruction: ſo that Fortitude

tude is annexed to mans nature for 3. especiall causes. First, that as his Creator (after whose image he is fourmed and made) daily expresseth and sheweth forth wonderfull workes for the benefite of his creatures; so he borne to drawe neere vnto him in similitude of goodnesse, and might haue in his soule a kinde of naturall instigation, to pricke him forward by all lawdable, high and laborious actions, to profite those amongst whom he liueth.

Secondly, that knowing the excellencie of his owne nature, & the stock from whence he is deriued, hee might not care for mortall goodes, nor feare the contrarie; but think himselfe worthie of eternall happinesse, and be prouoked with great corage to desire the same.

Thirdly, that he might feare to degenerate from so high and noble a lignage, by committing anye base or ignoble deed, vnbeseeming the excellencie thereof. What

What Fortitude is.

FOrtitude, is a firme ſtability and reſolution of minde, whereby neither for feare of death it ſelfe, nor anye other inconuenience that may befall vs, we turne aſide from the way of Vertue and Iuſtice; but after good conſideration had, remain ſtedfaſt and immoueable (againſt all the worlde) in our thoughts and purpoſes.

Two ſortes of Fortitude.

THe firſt is employed in the compaſing and perfourmaunce of great deedes, for the loue of vertue: and the other, in ſuffering for the ſame with an inuincible and vndaunted courage, any wrong, affliction, torment or extremitie whatſoeuer. For the firſte, wee haue the example of king Dauid, whoe ſhrunke not back from the encounter either of men or monſters, for the eſtabliſhing

bliſhing of Gods glorie: and for the ſecond, the examples of the prophets and Apoſtles, that (notwithſtanding their wrongs and great reproches) ſpared not to ſeale the profeſſion of gods holy religion, with the effuſion of their blouds.

The properties of Fortitude.

BEſide many other good properties and inclinations that followe this vertue, wee may reckon theſe fiue in ſpeciall: firſt, it is free from all feare of death. Secondly, it is conſtant in all aduerſities. Thirdly it ſo hates and deteſtes the dooing of euill, as it wil ſtudy to do good vnto it enemies. Fourth lie, as it ſtriues to haue dominion ouer external thinges, ſo it accounts it moſt baſe, not to beable to rule the internal paſſions of the minde. Fifthly, it neuer fights or contends, ſuffers or indures for any thinge, but that which is iuſte

and honeſt; ſo that neither they that ſuffer for wickedneſſe or vniuſt matters, nor they that fight for their priuate commodity, or to ſatiſfie theyr owne vnbrideled furie, are to bee accounted valiant men.

The obiects of Fortitude.

THe obiects of Fortitude are paſſions to maiſter them, iniuries to ſuppreſſe them, proſperity not to be lifted vp with pride; aduerſitie, not to bee caſt downe with deſpaire: enemies, to be made more dilligent to looke vnto our behauiour: loſſes, to ouercome them with patience: death to contemn it, becauſe it brinｇes immortallitie, & a number ſuch like.

The daughters to Fortitude or vertues fift iſſue.

AS the reſt, ſo this vertue of Fortitude is not barren of increaſe, but from

from her teeming womb ſendeth forth theſe goodly ympes of grace and honour: Magnificence, Confidence, patience, Compaſſion, and perſeuerance.

What magnificence is:

MAgnificence is an eleuation of the ſoule, whereby it is not content with euerie meane dewtie, but ſeeketh to compaſſe and bring to paſſe things that are moſte rare and excellent. As Alexander, that thought it too meane a point of fortitude and valour, to ouercome Darius in battell, vnleſſe he alſo vanquiſhed him in the virtues of the minde; and therefore he vſed his wife and children with all bountie and humanitie, after he had taken them priſoners. Auguſtus, held it not ſufficient valour, to omitt the taking of reuenge vpon a fellowe that ſought all meanes poſſible to murther him, but aduaunced him likewiſe vnto a cheefe place

of dignitie vnder him. Hannibal eſteemed his paſsing ouer the Alpes, and al his other labors and victories nothing, vnleſſe he conquered Rome, that then held her ſelfe queene and miſtreſſe of the world.

What Confidence is.

CONfidence is a conceite or hope which the mind hath of proſperous ſucceſſe, how dangerous or deſperate ſoeuer things appeare to be. Richard the firſt king of England, going to warre with diuerſe other Chriſtian Princes, againſt the Turkes and Sarazens, and beeing in Paleſtine when a quarrell aroſe betweene him and the king of France, inſomuch as not onlie he, but all the reſte forſooke Richard, and departed with their powers homeward: yet king Richard, notwithſtanding he was left alone, his armie ſmall and the number of his foes almoſt innume-

innumerable, was of that confident ſpirit, as he proceeded againſt his ennemies, and draue them out of Ieruſalem and the holy land.

What Patience is,

PAtience, is a voluntarie and continuall ſuffering for the loue of vertue and honeſtie: and therefore whatſoeuer happeneth, a wiſe man by this vertue is prepared to digeſt and turne it to the beſt. Socrates being councelled to reuenge a wrong receiued; anſwered, What if a Maſtie had bitte me, or an Aſſe had ſtrucke me, would ye haue me go to lawe with them? Eſteeming no more of the deſpights offered vnto him of men, then if they had bin done of bruite beaſts.

What Compaſsion is.

COmpaſsion is a like ſenſe or feeling of euill or griefe, as if we our ſelues

ſuffered that which wee ſee others indure by reaſon of that coniunction which ought to be of one with another as members of one and the ſame body: and therefore it is requiſite this vertue ſhould be in a valliant man, that when he ſees iniurie offered vnto any one, he ſhouſd bee mooued with the violence thereof, no otherwiſe then if it were offered vnto himſelfe. Marcellus, after he had conquered Syracuſa, not without great ſlaughter of manye people, mounted vp an high tower of the caſtle, and with many teares lamented the ruful! and tragical fall of the cittie, feeling in himſelfe (as it were) a fellow ſufferance of their greeuous miſerie.

What perſeuerance is.

PErſeuerance, is that parte of Fortitude, when a man doth firmely and ſtedfaſtly abide in his reſolution & pur-

purpoſe, vndertaken with good conſideration and aduiſe. Zeno hauing reſolued to keep ſilence whatſoeuer the king of Ciprus did demand of him, and being perſecuted with tormentes for the ſame purpoſe, leaſt hee ſhould bee found not to perſeuer in his intent, bit off his tongue, and ſpit it in the tormē-ters face.

The oppoſites to Fortitude.

THe oppoſits to fortitude, ſeeking to dim hir glory with their dusky preſence, are Cowardlines, and wilfull preſumption.

What Cowardlines is.

COwardlynes is a baſe kind of fear, void both of reaſon and aſſurance, cauſing a man thrugh the want of ſenſe & vnderſtāding, that he can neither be profitable to himſelfe, nor the commō wealth:

wealth, but remaines as the ſhaddowe of a man caſte downe and aſtonniſhed with daungers, or the report of euerie ydle dreame & viſion. As Mydas K. of Phrigia, who being troubled with the terrour of a certaine dreame, dranke poiſon and killed himſelfe. Or as the Gentleman of Padua, that Speron talketh of in his dialogues, who beeing caſt into priſon vpon ſome accuſation, when it was tolde him ouernight that he ſhould loſe his head the next morning, conceiued ſuch an impreſsion of feare in his hart, that his haire which before was blacke, that ſame night altered and became gray.

Two ſortes of Feare.

THe one good, when wee ſtande more in awe of blame, reproch, & dishonour, then of death or griefe. The other bad; which is likewiſe of 2. ſortes. The firſt, maketh the ſoul dead and

and voide of euerie good effecte, as is before declared. The seconde is that, which worketh in the wicked a horror of paine and punnishment, whereby they are brideled and restrained from their villanies, and as the firste is a signe of an abiect and contemtible nature; so this argues a corrupt and wicked disposition.

What wilfull presumption is.

WIlfull presumption, is a kinde of audacious boldnes, when a man without necessarie constraint, or for euerie friuolous matter, casteth himselfe into certaine and vndoubted danger. As I haue read of an Italian louer, whoe walking with his ládie by a riuer side, and making great protestations what he woulde doe for her sake, she to proue him, badde him leape into the Riuer, which no sooner heard, but hee to shewe his rashnesse, with-

without anye further conſideration, threw himſelfe from the bancke into the ſtreame, and there was drowned. And thus much touching Fortitude. Now to proceed, the next branch of vertues firſt Iſſue, to be conſidered of, is Iuſtice.

The foure elementes, Earth, Water, Ayre, and Fire, are of all thinges the moſt different and diſagreeing: yet by the diuine prouidence of God, they are daily ſo tempred, as nothing can be found or imagined to be of greater harmonie, more conſonant or agreeing. The like we may ſay of the foure cardinall vertues; which althogh they are diuers, being conſidered in theyr perticular effect, yet in natnre & compleat order, they ſo depend one vpon another, as many times one includs al the reſte, as euidently appeares in this vertue of Iuſtice: hee that is perfectlie iuſt muſt be wiſe, temperate & valiant. Wiſe, to diſcern good from bad: temperate,

perate, to gouern and rule his affecti-
ons: and valiant, not to feare to helpe
the wronged, albeit with hazzarde of
his own life. And yet for all this, Iuſtice
includes ſomthing in it ſelf, whereby it
may be diſcerned from the reſt, as by
the ſequele may be ſeene.

What Iuſtice is.

IVſtice is a motion of the ſoul, wher
by we are ſtirred vp to giue to eue-
ry one his right, and that which be-
longs vnto him, euen as willinglie ob-
ſeruing law and dutie towarde others,
as we would haue the ſame obſerued
and kept toward our ſelues.

Tenn ſorts of Iuſtice.

THe firſt is the preſeruation and or-
der which God himſelf obſerueth
in the gouerning & maintaning of the
world, without which we ſhuld haue a
generall confuſiō & many times wrōgs
would

would passe with that secretie and power, as innocencie quite woulde bee ouerborne, but that his iustice at conuenient time reueales them, & giueth them their due punishment, and this is called prouidence.

The second is the duine exhibition and accomplishment of that seruice and obedience, which Gods creatures owe vnto him, and this is called piety

The third, is that distribution of right and equity which wee are bounde to shew one toward another, and this is called Charitie.

The fourth, is that care and respect which we ought to haue vnto our selus in accepting or renouncing, in applyeng or restraining, what may be preiudiciall or profitable vnto vs: and this (beside that it may also be called charitie) hath another name, which is, indulgency or selfe affection: for there is no man but is bound by the lawes of God and of nature, with moderation

And

and discretion to haue a respect vnto himselfe.

The fift is that religious administration, which euery magestrate ought to haue, which is called to bee a supreame gouernour, or to haue any inferiour office or authoritie in the commonwealth, and this is called equitie and peace.

The sixt, is that mutuall societie and louing coniunction which is expreste between man and wife, without either vsurpation or tyrannie, and this is called vnity and concord.

The seuenth is that awfull respect, which seruants in simplicitie of heart without dissimulation or hypocrisie, shew to their maisters, and this is called reuerence.

The eight, is that carefull and prouident respect which maisters ought to shew toward their seruants, especially when they mixe their authoritie with loue and curtesie, and this is called

called humanitie or gentlenes.

The nineth, is that natural submission and louing feare which children owe to their parents, and this is called honor.

The tenth, is that moderation and abstinence which the soule is ingaged for to the body, and this is called helth or alacrity of the spirit.

So that by these aforesaide circumstances (our speciall purpose being to speake of that measure of iust and vpright dealing which is to be obserued betwen man and man) we may gather another diuision of Iustice, which is only humane, and that may be contracted or drawne into two partes.

Two parts of humane Iustice.

THe firste is called Distributiue, which consisteth in giuing to euery one according to his desert, whether it be praise or punishment; honour or disgrace, money or monies worth

worth, litle or much, &c. And this is confirmed by the words of Christ, giue vnto Cæsar that which is Cæsars, Mat. 22.21. And of S. Paule. Giue vnto all men their dutie, Tribute to whom tribute; Custome to whom custome; and fear to whom fear belongeth. Ro. 13.7

The second is called commutatiue; which hath relation to the exchange of dutie, and the fidelity and constant truth which ought to bein mens words and promises, contracts & couenants: and this is that faith which is said to be the foundation of Iustice: contrarie to which, are all falshoodes, deceipts, cooſenages, treasons, periuries, breach of promises and lying.

Whether all promises be to be kept.

SOm men are of opinion that promises which are made either for fear, or through deceipt are not to bee kept. Tis true indeed, that a wicked promise

or

euill vngodly vowe is better broken then kept, but a wise man will be so aduised, that he will neuer promise or vndertake any thing, which shall be contrarie to duetie, vppon any necessitie whatsoeuer: no not for death it selfe: and when he doth ingage himselfe, it is vppon discretion and sound iudgement; and being so ingaged hee will shew forth his truth and fidelitie, and be maister of his word, though it be to his own losse and hindrance. Psal. 15.5

If a lie be tollerable.

OVr Phylosophers whose doctrine without any further reference, was only directed by the rule of reason, say there are three sorts of lyes; a pleasant lye, a profitable lye, and a pernitious lye: and that the two first are in some sort tollerable, but the last by no meãs to be admitted. We that are christians and know there is a God, and that God

is

is truth and to denie the truth (howſoeuer we cloke or excuſe yt with profite or pleaſure) is to denie God, and to prefer the Diuell which is the father of lyes before God: ought to thinke that it is lawfull in no manner of ſort to tell a lie: but if we ſhall anſwere for euerie ydle word that paſſeth our lips, much more ſhall wee anſwere for lying and falſhood.

The neceſſitie of Iuſtice.

HOw neceſſary Iuſtice is amongſt men may appeare in this, in that it defends the oppreſſed, helpes the needie, incourageth the vertuous who elſe would deſiſt from wel doing, if they ſaw their good endeuors deſpiſed, and repreſſeth the wicked, whoſe mallice would ouerthrow the ſtate of humaine ſociety, but that they ſee vengeance & puniſhment prepard forthē; nay it is ſo neceſſary (as Cycero ſayeth)

that very Pyrats, theeues and robbers, cannot liue together without obſeruing ſome part of Iuſtice.

The end of Iuſtice.

THe end of Iuſtice, is the glorie of God, and the preſeruation of the common ſocietie of men.

The perfect vſe of Iuſtice.

THe perfect vſe of Iuſtice, is to make no difference of men eyther in reguard of wealthe, kindred, friendſhip, pouerty or dignitie. Iunius Brutus conſull of Rome (as Pliny reporteth) cauſed his owne ſonnes to be beheaded, for an offence which they hadde committed. Papinianus a pagan being commanded by the Emperour Caracalla to defend an vniuſte cauſe, would not doe it. Cleon of Lacedemon, being elected to an office in the

the common wealth, called all his friends and kindred together, and told them, during the time of his magiſtracie and gouernment, he did renounce and diſcharge himſelfe of al friendſhip and affinity.

Denial of Iuſtice dangerous.

BEſide that wee may holde it for a maxime, that man is no longer a man, a King no longer a King, nor a magiſtrate no longer a mageſtrate, thã he is willing, forward and ready to execute Iuſtice; ſo wee may conclude, that the denial or delaying of Iuſtice, is ſo hainous a thing, that it hath been either puniſhed and reuenged by men or where men could not reach, God hath ſtretched foorth his arme and giuen it checke and controlment. For the firſt, we haue the example of Henry K. of Sweathland, who ſtriking a gentleman with a dagger, that was an important ſuter vnto him for Iuſtice, ſo rob-

bed him of the hearts of his people, as ſhortly after hee was depoſed and put in priſon: and for the latter, wee haue the example of Herod, who beeing of that power that the worlde coulde not puniſh his tyrannie and iniuſtice, was ſtricken by the hand of God, ſo much as his verie bowels were eaten out of Lice. Act. 12, 23.

The oppoſites to Iuſtice.

STill to obſerue our firſt purpoſe, that contraries oppoſed will alwais ſhine more cleare and euident, and that euerye vertue hath her extreames, which conſiſt in too little or too much; therfore it followeth that we ſet down the oppoſites to Iuſtice, which are two in number; namely Iniuſtice, which is the defect, and Seueritie, which is the exceſſe: for as the one makes the ſeate of Iuſtice a ſhop of diſorder, ſo the other makes it a ſhambles of Tyrannie.

What

What Iniuſtice is.

INiuſtice is the deniall of right and equitie, either toward God, our neighbour, or our ſelues: ſo that wee may ſaie we are ſo many waies vniuſt, as we denie vnto God, vnto our neighbour, or vnto our ſelues, thoſe dewties which we owe vnto them.

The effects of Iniuſtice.

THe effectes of Iniuſtice are infinite, but theſe in ſpeciall. Diſorder, confuſion, torment of conſcience, euen in him that is iniuſt; Impunitie, free ſcope for murther, theſte and violence, clamors of Widdowes, Orphants and innocents, whereby vndoubtedly followeth at length the vengeance of God vpon that kingdom or countrie where it is vſed, as it is written: The crye of the children of Iſraell is come vp vnto me (ſaith the Lord) & I haue alſo ſeen the

the oppreſſion wherewith the Egyptians oppreſt them, and I will ſtretch out my hand and ſmite Egypt. Exo. 3, 9 20 And againe, Woe vnto him that buildeth his houſe by vnrighteouſneſſe, & his chambers without equitie, that vſeth his neighbour vniuſtly, and giueth him not his hire. Ier. 22, 13.

What Seuerity is.

SFueritie, is a racking of Iuſtice beyond her limits, carried away with fury and paſſion of the minde, rather than ledde by truth and vprighte iudgement: ſo that it punniſherh ſmall faultes for great, and allotteth ouerplus where an indifferent meaſure mighte haue ſerued the turne. Piſo appointed proconſull in the Romans warre, when two ſouldiers by his permiſsion, went out together about ſome buſineſſe, and the one returned to the campe and the other did not, hee condemned him, thin-

thinking he had ſlaine his companion, and therefore commanded him to bee executed. At the very inſtant of execution, the other came; whereupon the Captaine that had the charge to ſee him put to death, returned to the Proconſull with both the ſouldiers; but Piſo being offended therewith, put them all three to death: the firſt, becauſe he was condemned; the ſecond, becauſe he was the cauſe of the condemnation, and the Captaine, becauſe he had not obeied. So that by rigor and ſeuerity, he made away three for the innocencie of one.

How all vertues are preſerued.

AS all vertues are planted in vs by nature and the help of art, ſo are they preſerued and kepte in their full ſtrength and vigor by vſe and exerciſe: for better neuer had, than not exerciſed and put in practiſe: nay, howſoeuer they are aboundantly in vs, yet if they

they be not exercised, they quickly vanish and are forgot, as it appeareth by things most naturall vnto vs. For what is more naturall than to speak, and go? yet the familiaritie with strangers may make vs forget the one, and a litle sicknesse decay the other. And thus in speking of Vertues genealogie, and the increase and branches that are deriued from her, although much more might haue bin saide, yet this I truste may in some sort shew her worth and excellencie: and what my pen hath ouerslipt, I wishe (together with so much as is in this booke) may bee more plentifullie expresst in mens deedes.

FINIS.

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